

### A GLANCE AT THE EXPENSES

It is evident from the afore-mentioned tables that during a period of 114 years, from A.H. 1283 to A.H. 1396, the balance of the total expenses of the Dar al-Ulum, Deoband, is Rs. 28330821.62, and the total number of its graduates during this span of time is 11524. If these expenses are distributed over the said graduates, the expense per individual comes to Rs. 2458 and 42 paise. This is an expense for the 8-year course. It is necessary to point out here that in this number (11524)<sup>1</sup> are not included those students who gave up their education before the Daura-e Hadith or who could not pass its annual examination or those students who only learnt to read the Quran or memorised it or those who graduated only in modern Arabic literature or completed the course in the Persian Class, Cantillation Class, Class of Urdu Theology, Tibbia College, Chirography Class or the Craft Class etc. If all these students too are included whose number is more or less equal to the number of the graduates of the Dar al-Ulum and the Dar al-Ulum, at all events, has borne expenses, more or less, on their account also, then the average of the above-mentioned expenses per individual will not be more than a thousand or twelve hundred rupees. This amount includes the student's expenses for food, clothing, lodging, cash stipends and the general arrangements for the students' health, sanitation, lighting, etc. Besides this, the total expenditure for buildings (Rs. 240237), salaries of the teachers and other functionaries, collection of books and their binding, etc., as also other miscellaneous expenses are also included in the same total. Then the average expense is all the more lessened, which can be interpreted only, without the least exaggeration, as the selflessness (lillahiyat), sincerity of purpose and miracle of the pious founder of the Dar al-Ulum, Deoband.

This amount of expenses of the Dar al-Ulum, Deoband, is so small that it is difficult to believe without seeing. Such inexpensive and economical education is hard to find elsewhere except in the religious seminaries. This peculiarity of the religious seminaries is undoubtedly a great achievement, in this regard the way the Dar al-Ulum has made arrangements for the highest religious education with amazing frugality, fakir-like life and simple living is sui generis.

As such, once, John Palmer, the secretary of the governor of the

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<sup>1</sup> The copy-writer wrote the number incorrectly in Vol. I. The correct number is the same as mentioned above.

United Provinces (present Uttar Pradesh), Sir John Strachey, having seen the higher education at the Dar al-Ulum, Deoband, had remarked that

“the work that is being done in big Colleges at the expense of thousands of rupees is being done here in a few rupees. There cannot be a better teaching institution than this for the Muslims.....rather, even if a non-Muslim takes education here, it will not be without benefit”.<sup>1</sup>

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<sup>1</sup> For details see vol. I pp. 135 to 139.

## AN EXCERPT

## MODERATION OF THE ULEMA OF DEOBAND

(Allamah Khalid Mahmud, M. A., Ex-Professor, Murray College, Sialkot (Pakistan), is a learned person with higher modern education. He has great proficiency in both Urdu and English lecturing and writing. For the purpose of preaching Islam he has been residing in England for a long time. The weighty and balanced impressions his lauded self has expressed regarding the ulema of Deoband are as follows) : —

In the understanding and explaining of religion the ulema of Deoband are neither convinced of that method which may be altogether severed from the past because it is not a continuous relation — it is a new path; nor are they convinced of this extreme that under the force of custom and convention and conformance to the ancestors every heretic innovation may be introduced into Islam. Actions devoid of continuity and continuity that may not reach uninterruptedly up to the “best of decades” cannot be the actions of Islam. However, these gentlemen are fully convinced of and committed to that conformance that has continued in the name of Islamic Fiqh (jurisprudence) emanating from the headspring of the Quran and the Hadith. The holy Quran decries conformance to the ancestors simply for the reason that those ancestors might be devoid of the light of intelligence and guidance: “What! Even though their fathers were wholly unintelligent and had no guidance”? (II : 170). Conformance to the Imams of the past and the jurisprudents of Islam who were enlightened with the light of knowledge and guidance is not only not blamable but is also the real thing to be desired, and we have been taught that we pray to the Lord of Honour in each prayer to make us walk on the path of not only the prophets but also the truthful ones, the martyrs and the righteous because this alone is the straight path : —

“Show us the straight path, the path of those whom Thou hast favoured”. (I : 5-6).

Due to this moderate tack the ulema of Deoband remained safe from religious unrestrainedness and self-opinion and the darkneses of polytheism and innovation too could not draw them into their net. By their actions and thoughts the continuity of Islam was maintained as well as no discontinuous view and action could enter Islam in the name of religion. These respectable men went on kindling the lamps of Islam

by the continuity of knowledge and action, and, looking at the history of Deoband, we can assert that Islam is really a live religion which is continuous from their time upto the felicitous period of the noble Companions (may Allah be pleased with all of them!).

According to the ulema of Deoband, the class of eminent saints (awlia) and great sufis constitute or command the position of its animus for the ummah whose inner life which is the real life is connected with it. Hence the ulema of Deoband consider love and reverence for them necessary for the protection of faith (iman), but overestimating them due to this love and reverence they do not deify them. To revere them they consider legally necessary but they do not misconstrue it as worship so that they (the ulema) may make them or their graves the object of prostration and genuflexion or circumambulation and oblation or for making vows and sacrifice. The fact is that the same august ulema are the true successors of Sayyidena Hazrat Shaikh Abd al-Qadir Jilani, Hazrat Sayyid Ahmed Kalir Rifai, Hazrat Shaikh Ali Hujwiri, Hazrat Shaikh Mo'een al-Din Chishti, Hazrat Imam-e Rabbani Mujaddid Alf-e Sani and Hazrat al-Imam al-Muhaddith Shah Wali Allah Dehlavi, and, through their graces, are the persons who fill the colour of conformance to the Sunnah in their life-sketches. The spiritual grace of these gentlemen is not due to spiritual spells for captivating (people) but has been established through acts of Sunnah, and these gentleman maintain regular connection with Chishtia, Suhrawardia, Naqshbandia and Qadiria filiations. Rather, if it is seen justly, now this path of sagacity and self-purgation is populated by the people of this very tack. In both the affairs of knowledge and action these gentlemen maintain the authoritative (i.e., proceeding from the chain of competent authorities) aspect. In the prevention of innovations also these gentlemen remained in the forefront because no authoritative aspect of the innovative actions was extant anywhere; and this refutation too is not new, for Hazrat Imam-e Rabbani Shaikh Ahmed Sirhindi (Mujaddid Alf-e Sani) also used to refute innovations in the same style. Says he that

"It is indispensable to be on one's guard from the very name and action of innovation. Even the smell of spiritualism cannot reach the brain of its seeker if he does not abstain from even good innovations even as one abstains from the evil innovations. And this thing has today become very difficult: a whole world is sinking into the sea of innovation and people are taking rest in the darkneses of innovation. Who has had the courage to speak for the eradication of innovation and open his tongue for the revival of the Sunnah? At present many maulavis are giving currency to innovations and are busy in obliterating the sunnah practices;

considering the current innovations to be public usage, they are issuing fetwas of their legitimacy (jawaz), rather of their approbation, and thus are showing the people the path of innovation.”

Hazrat Mujaddid Alf-e Sani had wished for divine ulema as to where they were who would open their tongues for the revival of the Sunnah and speak against innovations. This wish of his has been fulfilled by the family of Hazrat Shah Wali Allah Muhaddith Dehlavi and the renaissance of its movement in the shape of the respectable elders of Deoband. “So, it is Allah’s obligation”!

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## APPENDIX III

## BRIEF REPORT OF

## CENTENARY CELEBRATION OF THE DAR AL-ULUM, DEOBAND

HELD ON 21, 22 and 23 MARCH, 1980.

This report has been prepared in Urdu by Muhammad Azhar Siddique by order of the vice-chancellor of the Dar al-Ulum, Deoband, Maulana Qari Muhammad Tayyib, and under the instruction of Maulana Muhammad Aslam Qasimi. Its manuscript was read out before Maulavi Abd Allah Javed, Maulavi Qari Abd Allah Saleem and Maulana Abd al-Ra'uf A'ali. The latter also helped the compiler with his valuable opinions and sincere co-operation, and Mufti Zafeer al-Din went through the copied pages and made useful suggestions. Maulana Abd al-Haq, personal assistant to the vice-chancellor, read and corrected the final copy and also gave several opinions. The compiler is thankful to all these gentlemen.

## AN UNPARALLELED AND SOUL-NOURISHING GATHERING

Praise be to Allah that the Centenary Session of the Dar al-Ulum, Deoband, was held on 21st., 22nd. and 23rd. March, 1980, on the historical, revolutionary and renowned land of Deoband at Qasimpur — “the town of knowledge and gnosis” — over a vast area of one million square metres, with great fervour, full splendour and on an exceptionally large scale. Lending a new brightness to the pages of history and blazoning a new path of action for men of religion and wisdom, it ended on the sunny afternoon of 23rd March.

A very remarkable and important feature of this session was that from its proceedings, its resolutions, and its speeches and addresses a multitudinous gathering of nearly one and a half to two million souls took the lesson of humanism, morality, good behaviour and spiritualism and heard the message of national unity and international agreement and friendship which can save the world from a horrendous and ruinous war and can make it a haven of peace and prosperity.

This session has removed great misunderstandings and, levelling the path for the unity of the Islamic millat (community), has generated the spirit and ardour for the spread and propagation of the Din-e Muhammadiya. There is no doubt about it that, seeing the greatness, vastness and dignity of this session, as also the imperishable and unparalleled gusto, spirit, love and faith of the fifteen to twenty lakhs of participants

“moths around the prophetic candle” — visitors and leaders of foreign and Arab countries as well as our own national leaders were swayed with joy and could not help feeling within themselves a spirit, an ardour and an infinite zeal.

The sleepy habitation of Deoband — this habitat of cognition and awareness, the abode of knowledge and art, religious law and spiritualism, the home of revolution and liberty, and the haunt of faith and certitude — had become, on the one hand, neat and clean in its external features, and on the other, internally too, its atmosphere was surcharged with the light of Divine Unity and faith. The whole town was lost in a soul-satisfying atmosphere which can be called a clear and overt manifestation of the light of knowledge, consummation of sincerity and the special spiritual concentration and invocations of perfect saints, great Shaikhs and the august men of Deoband.

These were three wonderful days during which men of learning and accomplishments, saints possessing spiritual power and perfections, savants, political leaders, heads of educational and social institutions, journalists and spiritual directors of the path (Masha'ikh-e Tariqat) had come from far off places and had gathered at this centre of knowledge and learning. Divine mercy was descending on all the doors and walls and the atmosphere was showering light, as though every morning was ecstatic, every afternoon intoxicating, every evening perfume-scattering and every night sparkling and overflowing with divine splendours. The observers marked with great pleasure how every man participating in this historical and epoch-making gathering, brimming with spiritual ecstasy and absorption, was putting up with every kind of inconvenience cheerfully and what captivating specimens of faith and love, fraternity and magnanimity were being witnessed. The throbbings of the hearts of lakhs of men were for the honour and greatness, success and exaltation of the Dar al-Ulum; rising above every kind of dissidence, every individual was most sincerely concerned with making the gathering a success. The fact is that on seeing the jubilant, soul-nourishing and faith-augmenting spectacle of this centenary session, one inadvertently wished from the innermost recesses of one's heart to salute the auspicious souls of the elders of the Dar al-Ulum and to pay homage to their extraordinarily sincere national services. The heart cried out that if anyone wanted to see a live specimen of the spiritual powers of these humble elders of the Dar al-Ulum, one could see this session.

The people who are aware of those disheartening, dispiriting and

distressing circumstances that the organisers had to face cannot but remark that, passing through difficult, unfavourable and labyrinthine stages, the holding of this session on such a gigantic scale was not an ordinary thing. The knowledgeable know that during the span of ten months such disappointing stages and incidents had confronted every moment and at every step that even the most dogged men cried out : —

“These calamities at every step — in this vicinity of the Beloved’s lane! Let one who holds life dear return just from here”.

We should have no hesitation in admitting — and no sensible man can deny it — that the arrangements for the session proved inadequate, as in the case of a host who may have made arrangements for the arrival of ten men, in proportion to the capacity of his house, but unexpectedly there may arrive hundred men. One can imagine the condition of the host then. Every organiser and every worker is unassuming enough to admit that there was much looseness, many shortcomings and many lapses. Plainly and briefly speaking, there can be a debate on every aspect and angle of the arrangement and organisation of the session; one can indeed dissent and make it a topic for criticism. But it is as clear as two and two make four and it should be acknowledged that in respect of its effects and results this centennial session was unparalleled, worthy of taking pride on, and a momentous gathering of the 14th century hijri; a gathering conducive to spiritual elation and joy, a message for the propagation of the Islamic teachings; a lifelike portrait and a live proof of national unity, uncommon Islamic fraternity and love of lakhs of people for the Dar al-Ulum, Deoband.

Allah willing, the history of the millat will take pride upon the fact that some people, in the pitch darkness of ignorance and deviation, kindled the candle of faith and certitude at a time when the fourteenth century hijri was fading out and the Islamic millat was busy in welcoming the fifteenth century; that they took such an important and useful step which removed the remoteness of hearts and the distances between thought and mind, and broke up all those warps and woofs of misunderstanding that had been woven long back. The centennial session has no doubt put an end to all hopelessness that was dominating the milieu, has dispelled all the misconceptions that had been knowingly or unknowingly created against the Deoband group, and has enhanced those great objectives which convey the programme for the propagation of Islam to each and every corner of the world.

Hundreds of thousands of men of the day from different walks of life have witnessed clearly the honour, fame and popularity the Dar al-Ulum

enjoys, as also the uncommon and unrivalled gamut of its influence and the reverence and love the Muslims cherish for it throughout the world. The reportage regarding this session in distinguished newspapers, particularly of India, Pakistan and Arabia and of the whole world in general, the publication of innumerable articles regarding the Dar al-Ulum, the unusual interest of the world broadcasting stations in the faith-kindling proceedings of this session, the participation of select and distinguished delegations from Arab kings and presidents, the attendance of our prime-minister Mrs Indira Gandhi and the expression of her impressions, the speeches of other national leaders, the esteemed messages of Prince Fahd of Saudi Arabia, Amir of Kuwait, President of the Republic of India, President of Iraq, King of Jordan, King of Oman and many other leading personalities commanding world-renown and position, all these things demonstrate in no unambiguous terms that — praise be to Allah! — the 117-year old quiet, academic, and practical services of the Dar al-Ulum have influenced millions of men. It is a bounty for which howevermuch we thank the Lord of Honour, it would not be much.

The sixty crores of Indians can rightly take pride in the fact that the light of the radiant lamp kindled by the august men of Deoband has reached the whole world and the name of India has become famous throughout the world before which this session has made a great display of Indian democracy, secularism and tolerance. The fully valuable co-operation extended by the U.P. Government and the district authorities in connection with this session in the building of a guest house and other matters, and the way the Hindu brethren and the Muslims of Deoband received the hundreds of thousands of visitors so cheerfully and cordially, entertaining them and discharging the dues of hospitality so generously, constitute a golden chapter and a pleasurable caption for our history of democracy.

At all events, this historical session of the Dar al-Ulum, Deoband, has shown the world, burning and smouldering with political mischiefs and the fire of racial and international hatred and enmity, a way which can lead to the destination of peace and prosperity; it has also given a message which, if given a corner in the heart and the mind, can help solve the knotty and complex problems of nations and countries.

It is required that the resolutions passed in this centennial session be conveyed to the entire world of Islam and those doors be tapped where the light of Islam has not reached so far.

### **QASIMPUR— THE VILLAGE OF KNOWLEDGE & GNOSIS**

The utility of this centenary session of the Dar al-Ulum, Deoband, its far-reaching influences, its magnificent and important resolutions and the mention of its great and unrivalled individuality, having travelled through the millions of miles of this subcontinent and crossing the sky-kissing peaks of the Himalayas, have now reached many countries and different corners of the world. This gathering was held on a spacious area of one million sq. metres at the village named Qasimpur. The pandal for this session was larger than those of the largest conferences of the world. Its covered portion alone was 600,000 sq.ft., with an additional uncovered portion of equal area. A 10-foot high dias of 150 X 150 feet had been erected to accommodate as many as 400 distinguished guests on high-class sofa sets and chairs. Rows of chairs were also arranged on the ground on both sides of the dias, including 150 chairs for journalists.

### **A GREAT INTERNATIONAL & MATCHLESS STAGE**

In connection with this stage it will not be out of place to mention here that it was being graced on this occasion by high-ranking religious divines, great Sufi Shaikhs, prominent muftis, political leaders, scholars, savants and social workers from all over the world and the different states of India, as also by representative delegations, ministers and ambassadors from different Muslim countries. So many high-ranking representatives from Arab and Islamic countries, it has been remarked, have not been seen on any other stage so far. It was a very precious, effective and fascinating specimen of international unanimity, harmony, love, concord and unity. The members of the special delegation nominated and sent by Jalalat al-Mulk Shah Khalid — the Guardian of the Two Holy Sanctuaries — and his representative, Dr. Shaikh Abd Allah Abd al-Mohsin Turki; the prime minister of India Mrs Indira Gandhi; the president of Pakistan General Muhammad Zia al-Haq's special representative Justice Afzal Chima, the chairman of the Nazaryati Council of Pakistan, and the president's special counsellor Hakim Muhammad Sa'eed Dehlavi; King of Jordan Shah Husain's and President of Iraq's representatives; delegation of the Rabeta-e A'lam-e Islami; leader of Pakistan's National Unity Movement, Maulana Mufti Mahmud, Shaikh al-Hadith Maulana Ghulam Allah and Maulana Abd al-Haq (Akoda Khatak) of Pakistan; representatives from Qatar, Oman and Palestine; vice-chancellors of Riyadh and Madina Universities; the Minister of Awqaf of Egypt Shaikh Abd al-Munim al-Namar; the Minister of Awqaf of Kuwait Shaikh Yusuf al-Hajji, director of Islamic Affairs, Kuwait; Sayyid Muhammad Ihtesham Kazimi from the United States of America;

Muhammad Abd al-Raheem from West Germany; delegates of the Islamic institutions of England, Russia, Iran, Kenya, Sri Lanka, Libya, etc., representatives from Reunion and France; Home Minister of India Mr Zail Singh, Minister of Housing Mr P. C. Sethi, and the well-known sympathiser of the Muslims Mr Bahuguna; were all gracing this occasion. The presence of these celebrities had created an atmosphere of international understanding and friendship.

Then there were Muslim luminaries like Hakim al-Islam Maulana Qari Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, Deoband; the Thinker of Islam Maulana Sayyid Abul Hasan Ali Nadvi, vice-chancellor, Nadvat al-Ulama, Lucknow; Maulana In'am al-Hasan, Amir-e Jama'at-e Tabligh; and Maulana Muhammad Masih Allah Khan, patron of Madrasa-e Jalalabad; their presence was radiating light and fragrance to this gathering. Responsible officials of the All India Muslim Majlis-e Mushawarat and All India Muslim Personal Law Board; the chief of Imarat-e Shariat-e Bihar; Pir Zamin Nizami and Khwaja Hasan Sani Nizami; and representatives of Jama'at-e Ahl-e Hadith, Dr Abd al-Hafeez and Mukhtar Ahmed, were also present. The leader of Jama'at-e Islami-e Hind and president of the Jami'at al-Ulama-e Hind and their colleagues, high ambassadorial representatives and journalists were also gracing the occasion, and thus one could feel a peculiar colour and harmony, glory, comprehensiveness, dignity and variegation. It was virtually an omnium gatherum, composed of men from all walks of life. Almost all the members of the Majlis-e Shura of the Dar al-Ulum (that comprises of eminent Masha'ikh, high-ranking ulema and distinguished administrators) were also present.

On 21st March, when, after the Friday prayer, at about 2-30 p.m., the proceedings of this momentous session began in an atmosphere of auspicious moments surcharged with light and divine mercies, it looked as if it was a billowy ocean of humans as far as the eye could see. The aforesaid area was plainly inadequate for such a huge gathering, though some inexperienced men had opined earlier that this ground was many times more capacious than the requirements of the centenary celebrations.

On this vast area of one million metres had been raised 40 camps each one of which could accommodate thousands of men. Ordinarily there was one big camp for the inhabitants of each Indian state but as per need several more camps had been allotted to the people of certain big states.

Some camps were reserved for foreign visitors. There were more than 150 hotels and tea-stalls. Shops of hundreds of wares, tents of various

government departments, centres of the Health Department, camps of political and religious parties, and nearly 183 book-stalls selling countless religious and academic books had turned this plain into a veritable "city of knowledge". Such a huge gathering that comprised of lakhs of men of heart, sincerity and faith, radiated peace, refreshed faith, expanded soul and illuminated certitude; the lamps of hope dispelled the darkness of despair, and everywhere firmness of ambition, strength of intention, and ardour and aspiration for struggle and action were perceptible.

### **CAMP FOR THE GRADUATES, CELEBRITIES & DELEGATES**

Several camps had been erected on a big plain, adjacent to Shah Vilayat's tomb, near the south gate of the Dar al-Ulum, for the graduates, celebrities and delegates, with reasonably good arrangement in each camp for their stay, board and breakfast, prayer and other needs. In this camp there was also a big dining-hall where two thousand men could dine at a time. For three days, Allah be praised, people were busy non-stop round the clock in serving the guests in this camp. Seeing their assiduousness and engrossment in work, one liked to bless them all for their welfare in both the worlds.

Besides this camp, other buildings of the Dar al-Ulum too had been reserved for the celebrities and special graduates and delegates from India, Pakistan, Bangla Desh, England, America, Russia, North and South Africa, West Germany, Nepal, Iran and other countries; and they were all packed to capacity. The large boarding houses of the Dar al-Ulum and all its other buildings had virtually turned into a magnificent and great guest house. The guests were also staying in the Islamic School and the Inter College.

### **RESIDENCE OF DISTINGUISHED ARAB AND FOREIGN GUESTS**

The Afriqi Building in the Jamia-e Tibbia and some other buildings were made more comfortable and provided with all necessities and decorations for distinguished Arab guests, including the special representatives of Jalalat al-Mulk Shah Khalid of Saudi Arabia and His Majesty King Husain of Jordan, and ministers, scholars and savants of other Arab countries. The vast and magnificent Guest House of the Dar al-Ulum and all the good-looking, modern style flats in the Teachers' Apartments, the Dak Bungalow of the Public Works Department and the Government Guest House erected by the government in a lovely style, were all occupied by these celebrities.

### **DELEGATES FROM ASIA, AFRICA, EUROPE & AMERICA**

A very pleasing and noteworthy peculiarity of this historical gathering of the fourteenth century hijri is that, besides India, Pakistan and Bangla Desh, as many as 18,000 delegates (a number which is indubitably larger than the number of delegates attending any big conference anywhere in the world) had come from various parts of Asia, Africa, Europe and America; and, moreover, these delegations included very high-ranking traditionists, orators, professional commentators of the Quran, political leaders, distinguished ulema, righteous men, Masha'ikh of the Path, spiritual personalities, intellectuals, educationists and men commanding international fame and position, from every region and country.

### **THE HOSPITALITY OF THE CITIZENS OF DEOBAND**

On this historical and memorable occasion the inhabitants of Deoband, irrespective of their creed and religion, made a dignified display of their traditional hospitality and open-heartedness as well as their deep attachment to and faith in their old institution — the Dar al-Ulum. Most heartily and sincerely they all welcomed these guests. Arrangements had been made in a very neat, dignified and civilised manner in several localities of the town for the lodging and boarding of thousands of guests and the dues of hospitality were discharged with utmost sincerity, civility and respectfulness.

Announcement was being made on loud-speaker, inviting the guests for breakfast and meals. There was not a single Hindu or Muslim family wherewith guests of the session were not staying. The Hindu brethren had made preparations for this celebration even as they make on occasions of betrothal and marriage. There was no locality and no lane of Deoband where the guests of the Dar al-Ulum were not to be seen; every primary school, high school, college and all the organisational centres were occupied in hosting the guests.

### **SPECIAL CONCENTRATIVE ATTENTION OF EMINENT SAINTS**

On this occasion of the first magnitude, Hakim al-Islam Maulana Qari Muhammad Tayyib had wisely invited some saintly figures of the Deoband group, like Maulana Aal-e Hasan (may his shadow never grow less!), Masih al-Ummat Maulana Masih Allah Khan, Maulana Abrar al-Haq and Maulana Siddiq Ahmed, to reach Deoband earlier than others to engage themselves in invoking and spiritual concentration for the success

of this celebration. They all complied and remained busy along with several other pious men in special invocations and attention towards Allah. It was indeed a very delicate situation, for the multitudinous gathering had far exceeded — ten times more — our expectations and hugely disproportionate to the external arrangements, but due to the invocations and spiritual concentration of the deceased elders and these saintly gentlemen one felt immense confidence and composure of mind. Surely it was due to the same special attentions and invocations that such divine favour and peace and well-being were being experienced in such a huge gathering. Thus this session refreshed the memory of the auspicious pattern of the elders of the Dar al-Ulum like Hazrat Shaikh al-Hind and Hazrat Raipuri on the occasion of the session of A.H. 1328.

### **GENERAL SESSION**

#### **FIRST SITTING AT 2-00 P.M., AFTER THE FRIDAY PRAYER, MARCH 21, 1980**

(A running commentary on this first session was broadcast from All India Radio, New Delhi).

Shaikh Abd Allah Abd al-Mohsin Turki, special representative and leader of the delegation of His Majesty King Khalid ibn Abd al-Aziz, the Guardian of the Two Holy Cities, and chancellor of Imam Muhammad bin Saud University, was presiding over this inaugural session. Shaikh Yusuf Jasam al-Hajji, Minister of Awqaf, Kuwait, inaugurated it. According to a guarded calculation the audience consisted of fifteen to twenty lakhs of people, and the precious sentiments of homage, dignity and reverence with which they were attending it, were impressing the government officers, honourable ministers, foreign ambassadors and the distinguished intellectuals.

There were six delegations from Saudi Arabia alone. One of these nominated by His Majesty King Khalid was representing the Saudi Arabia Government, and the remaining five consisted of eminent personalities of important international institutions and universities. Prince Fahd, heirapparent of Saudi Arabia, had also sent a very pithy, dignified and effective message. Similarly, there were delegations from the King of Jordan, Sultan of Oman, President Sadat of Egypt (under the leadership of the Minister of Awqaf Shaikh Abd al-Munim al-Namar), Iraq, Kuwait, Libya, Sri Lanka and Nepal; a delegation from the Islamic organisations of the U. K., and Sayyid Ihtesham Kazimi from the United States of America.

The first sitting of this general session began with the rapturous recitation of the Holy Quran by the most famous orthoepist (qari) of the contemporary world of Islam, Shaikh Abd al-Basit Abd al-Samad, who was a member of the Egyptian delegation. The reciting of the Quran conjured a state of elation and exhilaration over the whole audience, rather over the whole atmosphere.

Honourable Shaikh Yusuf Jasam al-Hajji, Minister of Awqaf, Kuwait, in his inaugural speech, expressed joy at the holding of this magnificent session and congratulated all the authorities of the Dar al-Ulum. He also expressed the hope that this centenary session would prepare an atmosphere of mutual accord and unity and singleness of purpose for all the Muslims of the world, that it would become a means of spreading the message of Islam and its sacred teachings, and that a universal programme for publicising Islam everywhere in the world would be chalked out in this session. In a vigorous manner he paid a tribute of praise for the grand services of the Dar al-Ulum, Deoband.

Then the tarana (song) of the Dar al-Ulum was sung; it was very effective and delightful.

Thereafter the vice-chancellor of the Dar al-Ulum, Maulana Qari Muhammad Tayyib, presented the welcome-address in which he narrated, in chaste and clear language, the history of Deoband and the 117-year old services of the Dar al-Ulum, and accorded a warm welcome to all the participants, delegates, visitors and graduates who had come from various parts of Asia, Africa, Europe and America. There was also mention of the multi-faceted progress of the Dar al-Ulum and its academic, research and progressive plans for the future.

In this address he also pointed out that the services of the Dar al-Ulum, Deoband, are not confined to any particular circle and group but this institution has discharged its duty of religious guidance on every occasion and at very critical turn, and has tried its best to bring into vogue the right tack and the pure religion. This scholarly and comprehensive address also included topics like the background of the foundation of the Dar al-Ulum, the universal movement for the revival of religion, the jihad of Shamli and the movement for independence of the country, service to knowledge and the propagation of Islam through books and articles, and sermonising and preaching.

After this address, Dr. Abd Allah Abd al-Mohsin, the president of this session, read out the message which Prince Fahd had sent through him

for this occasion. But before this he started his presidential speech which was virtually an auspicious and sacred message of the holy land to the elders of the Dar al-Ulum and the Muslims of India. He said : "I present His Majesty King Khalid bin Abd al-Aziz's sincere compliments to you. The great services this institution has rendered to Islam are acknowledged by the Muslims of the whole world. I, on behalf of His Majesty the King and the Saudi people, offer you hearty congratulations on this auspicious and momentous occasion. The relation and love which the common people and the king of Saudi Arabia cherish for you is no secret to you.

"The Saudi Government appreciates every service that may be connected with the diffusion and currency of Islam and it considers it a sacred duty to co-operate with every work concerned with the service of knowledge and religion; and all these efforts it is making are meant to win the divine pleasure". Regarding the Dar al-Ulum and its elders, he said : "In the past you have rendered very valuable service to the cause of Islam, knowledge and the Religious Law (Shari'at) which is very appreciable and worthy of praise, and we consider you the crusaders and intrepid soldiers of Islam".

Continuing, he said : "My brethren-in-Islam! The thing most necessary is that we translate the religion of Islam into practice in our lives with consummate insight and live united in every way. This huge gathering is a proof that there is mutual love and unity among you and all are deeply attached to the Dar al-Ulum, Deoband, and to Islam. The Saudi Government and the people most sincerely believe that all the Muslims of the world — howevermuch different they may be in race and colour — are one on the basis of the unity of the Kalima". Dr Turki, on behalf of King Khalid and the Saudi Government, also congratulated the responsible authorities of the Dar al-Ulum and said : "I also offer good wishes to the Government of India, the Indian public and the prime-minister Mrs Indira Gandhi and thank you all. May Allah bless you all with welfare and protect you"!

Then he read out Prince Fahd's message in which the Prince had expressed his heartfelt joy on the occasion of the centenary celebrations and had said : "The Muslims of the whole world should remain united and co-operate with each other. We very much appreciate the Government of India and the prime-minister Mrs Indira Gandhi and thank them heartily that they co-operated with this magnificent international institution — the Dar al-Ulum, Deoband — of Islamic sciences and knowledge in holding these centennial celebrations".

He also expressed the wish to improve the relations between Saudi Arabia and India still further. On this occasion, amid loud slogans of applause the president of the session announced that Prince Fahd had sent for the present a personal gift of rupees ten lakhs to the Dar al-Ulum, Deoband.

### **MRS INDIRA GANDHI'S SPEECH**

“The Dar al-Ulum has created the sentiment and consciousness for liberty in the country”.

In this first session of the centenary celebrations, Mrs Indira Gandhi, the prime-minister of India, also addressed the huge audience, in chaste and pure Urdu. Speaking in vigorous terms about the Islamic, cultural and national services of the Dar al-Ulum, Deoband, she paid a glowing tribute to it and said : —

“Such a great work has been done in this small village, such a big gathering in which scholars, divines, men of accomplishments and intellectuals from all over the Islamic world are participating is indeed a great thing. It shows what the honour of the Dar al-Ulum is and how lofty its position is in the world of Islam. I have heard very good arrangements have been made here; this is no ordinary thing.”

She further said : “Though the movement for the independence of India which the elders of the Dar al-Ulum, Deoband, had started was not considered successful externally and for the time being, but the sentiment and aspiration for achieving independence did emerge from it in the hearts of the people and India won freedom due to the same endeavours. Islam and the Muslims have contributed much to this country, have enriched its culture and have made a deep impression upon life here”.

She reassured in her speech that the minorities here will enjoy every kind of facility and rights of equality. At the end she congratulated all the ulema, respectable guests and the participants and said : “I pray that this session may be fully successful and the Dar al-Ulum may continue to serve Islam, religious knowledge and humanity magnificently — because there is no service greater than the service to the creatures of God”.

### **MESSAGE FROM RABETA-E A'LAM-E ISLAMI**

**Read by Shaikh Ali Muhammad Mukhtar**

Mentioning the Islamic services of the Dar al-Ulum, Deoband,

in solemn words, the head of this international institution of Mecca says in the message that :

“this Islamic university, the Dar al-Ulum, Deoband, is a Islamic centre and a haven of knowledge and gnosis. It has so far produced many high-ranking ulema, several leaders of Islam and a number of outstanding and prominent personalities who went to every nook and corner of the world to spread the teachings, and convey the message, of Islam, and establishing institutions for the teaching of the Quran and Hadith, they illuminated the hearts of the people of the whole world with this precious bounty and trust (amanat) of Islam. These eminent scholars have made huge sacrifices as a result of which the Muslims have benefitted from the Islamic teachings and Islamic thoughts. We express our heartfelt joy at these stupendous services of yours”.

#### **MESSAGE FROM KING HUSAIN OF JORDAN**

Shah Husain's message too was very important. Extolling the services of the Dar al-Ulum in emphatic terms, he said in his message :—

“On my own behalf as well as on behalf of the people of Jordan I offer sincere greetings and good wishes to you all. I am also sending salutation to you all on behalf of that holy land of Palestine where there is the place of Ascent (Mi'raj and Asra) and also that Holy Sanctuary (Bayt al-Muqaddas) and the First Qiblah which is a very valuable source of the Islamic teachings”.

King Husain further said : “The elders of the Dar al-Ulum, Deoband, have lighted the torches of knowledge and gnosis and have rendered very valuable services to Islam and the Shari'ah”.

#### **GENERAL SESSION**

##### **SECOND SITTING**

FRIDAY, MARCH 21, 1980 — 9-00 P.M. TO 1-00 A.M.

The second sitting of the Centenary Session began after the Isha prayer. Due to electric bulbs and tube lights the whole area of one million sq. metres on which spread rows and rows of camps, hotels, shops and book-stalls was ashine and the stage of the session too, due to the presence of distinguished and venerable august men and their luminous personalities,

was aglitter. It was a very soul-nourishing and ecstatic spectacle so that one could feel one's heart and mind and the recesses of the soul slowing and sparkling with light; it looked as if every corner of this village of knowledge and spiritualism (Qasimpur) was radiant.

The programme started, in this delightful and impressive atmosphere, after the recitation of the Quran. The able Minister of Awqaf of the government of Kuwait, Honourable Yusuf Jasam al-Hajji, presided and Shaikh Yusuf al-Qarzavi acted as vice-president.

The head of the Islamic Affairs of Kuwait, Shaikh Abd Allah al-A'qeel, Shaikh Ali Muhammad Mukhtar of the Rabeta-e A'lam-e Islami of Saudi Arabia, and a famous divine of the holy Madina, Shaikh Muhammad Hafiz al-Qazi, who holds the elders of the Dar al-Ulum in high esteem and acknowledges their erudition and versatility, addressed the audience.

All these speakers, in their own individual styles, emphasised the excellence of conforming to the Holy Quran and the Sunnah, and threw ample light on the usefulness of the veracity of Islam and mutual accord and unity. They also paid a glowing tribute to the Dar al-Ulum, Deoband, for its historical, national, academical, religious and social services, and expressed their heartfelt delight at the matchless gathering of this magnificent session.

The Minister of Awqaf of Egypt, Dr Abd al-Mun'im al-Namar, read out the message sent by President Anwar al-Sadat of Egypt. In this message President Sadat too paid glowing tributes to the Dar al-Ulum for its glory and glorious services.

#### **MESSAGE FROM THE AMIR OF KUWAIT**

The president of this second sitting, Honourable Shaikh Yusuf Jasam al-Hajji, read out the message of His Excellency the Amir of Kuwait. The message said : —

"I, on behalf of myself, the Govt. of Kuwait and the people of Kuwait, offer hearty congratulations on the occasion of this auspicious and momentous Islamic gathering and pray for the welfare and success of all of you. I and the whole world of Islam admit the fact that the Dar al-Ulum has to its credit the extremely glorious achievement of providing remarkable education and training to youths and divines and of preserving the Islamic treasures and propagating and publishing Islamic thoughts and

sciences. On account of the services the Dar al-Ulum, Deoband, has rendered in correcting the beliefs and cleansing the millat of un-Islamic thoughts, i can assert that the Dar al-Ulum, Deoband, is a pharos and a headspring from which all people quench their thirst.

“The next century will be a century of challenge for us and it will be the duty of the institutions like the Dar al-Ulum that they adopt such a method and system of educating and training the youths that they may be able to face every challenge and keep the flag of Islam aloft.

“The most important thing is profound and strong faith (iman) and knowledge and faith are two such weapons of ours with which we can face every challenge of the coming century and fulfil all the demands of the present era”.

## **GENERAL SESSION**

### **THIRD SITTING**

**SATURDAY, MARCH 22, 1980 — 9-00 A.M. TO 1-30 P.M.**

The president of this session, Dr Shaikh Abd Allah al-Za'id, vice-chancellor, Madina University, came somewhat late and so, until his arrival, the session was presided over by Hazrat Maulana Sayyid Abul Hasan Ali Nadvi.

The proceedings of the session as usual began after the reciting of the Quran. The whole pandal and all the camps and the ground around it were full of audience.

In this sitting Hazrat Hakim al-Islam Maulana Qari Muhammad Tayyib (may his shadow never grow less!), vice-chancellor of the Dar al-Ulum, Deoband, read out the message of Honourable Mr Sanjiva Reddi, president of the Republic of India; and Maulana Mufti Mahmud, leader of the Mutahadda Muhaz-e Pakistan, delivered a powerful speech in which, adjudging the Dar al-Ulum, Deoband, to be the greatest centre of religion, knowledge and Shari'ah, he paid glowing tributes to its magnificent services and said that the Dar al-Ulum is in fact “the Mother of Madrasahs” (Umm al-Madaris).

A significant message from General Muhammad Zia al-Haq, president of Pakistan, was also read out by his special representative. It said :—

“I am feeling glad in sending this message of congratulations and good wishes to the head of the Dar al-Ulum and his confreres on this happy occasion of the centenary celebrations of the Jamia-e Islamia Dar al-Ulum, Deoband. No doubt the Dar al-Ulum, Deoband, is a great Islamic university of the subcontinent — India and Pakistan. While the elders of Deoband, through selfless and sincere service of Islam, did remarkable work in preserving the Islamic heritage and in reviving the glory of Islam, the Dar al-Ulum, Deoband, carried forward the ceaseless Jihad against those un-Islamic beliefs which had begun to hinder the pure and truthful teachings of Islam; and the list of services rendered by Deoband in other walks of life is also quite long”.

In connection with the “turban of proficiency,” Hazrat Hakim al-Islam delivered a comprehensive speech in which he threw light on the historical and religious importance of this ceremony of conferment. At the end he said that Maulana Sayyid Minnat Allah Rahmani, member of the Majlis-e Shura, would announce the procedure of this ceremony. The latter, accordingly, announced that turbans would be wrapped around the heads of certain particular august men only at that time as time was short, and the order made in connection with this conferment could not be maintained due to heavy rush and hence turbans would be conferred on the remaining gentlemen on the following day. Meanwhile the vice-chancellor, Maulana Qari Tayyib made the happy announcement that Hazrat Shaikh al-Hadith (Maulana Muhammad Zakariya) — may his blessings be perpetual! — had sent four turbans from the Prophet's (Allah's peace and blessings be upon him!) City (the illuminated Madina) which, according to the Shaikh's wish and instruction, would be conferred on Maulana Sa'eed Ahmed Gangohi (alias Bhaiji), Maulana Sayyid As'ad Madani, Maulana Muhammad Salim Qasimi and himself. Accordingly, these turbans were wrapped around the heads of these four divines in the same order. Hazrat Hakim al-Islam tied a turban around the head of Hazrat Maulana Masih Allah Khan, patron of Madrasa-e Jalalabad and khalifa of Hazrat Thanvi. Turbans were conferred on Hazrat Maulana Sayyid Fakhr al-Hasan, former principal of Dar al-Ulum, Deoband, and Hazrat Maulana Abd al-Haq Haqqani (Akoda Khatak, Pakistan) also.

Hazrat Maulana Sayyid Abul Hasan Ali Nadvi delivered a grand speech on the Deoband tack and the preservation of the Muslims' communal identity. He gave such a comprehensive and fascinating definition of Deobandism that the audience were enraptured. At the wish of certain august men Maulana Nadvi also spoke in Arabic. (This Arabic speech has been separately published in Urdu).

In this session several Arab delegates also spoke. The Chief Justice of Al-Sharafa (U.A.E.), Shaikh Muhammad bin Ibrahim al-Sa'ud, paid glowing tributes to the Dar al-Ulum for its glorious services. Similarly, the representative of the Dar al-Ifta, Riyadh, Saudi Arabia, also expressed his joy, in effective terms, over the services of the Dar al-Ulum, offered congratulations for this magnificent session, and spoke on the importance of preaching religion and the propagation of Islam.

### **MESSAGE FROM THE MADINA UNIVERSITY**

#### **TO DAR AL-ULUM, DEOBAND**

At the end, Maulana Badr al-Hasan respectfully requested the president of this session, Shaikh Abd Allah al-Za'id, vice-chancellor, Madina University, to speak on this occasion. Introducing him to the audience, Maulana Badr al-Hasan said that the Shaikh commands an extraordinary academic position and a very influential, dignified and dynamic personality.

In his presidential address the Honourable Shaikh said : —

“On account of the momentous educational services of the Dar al-Ulum, Deoband, and its domain of influence, I think that such institutions should be amply aided. May the Lord of Honour bestow upon us the grace to fulfil such responsibilities.

“These institutions (Dar al-Ulum, Deoband, and Jam'e-e Islami, Madina) are in fact strong fortresses of religion. To co-operate in their educational and publishing programmes and works is to co-operate in fact with the propagation of Islam. In the Madina University, we are surveying the educational projects, programmes for progress, means and great needs of the Dar al-Ulum, Deoband; over and above this, we are also considering addition and enhancement in the educational stipends to the students of the Dar al-Ulum”.

Continuing, he said: “We very sincerely appeal to all our Muslim brethren to remain united and well-organised so as to be able to put a bold front against the forces of falsehood.”

He thanked the Indian Government for its extending co-operation and facilities to the Indian Muslims for their religious gathering. He said: “The Muslims of the whole world and particularly the Muslims of Saudi Arabia are pleased with every thing that may be for the good

and benefit of the Indian Muslims and we are pained at every thing that may cause them any trouble. Whatever service the government here renders to the Indian Muslims the Muslims of Saudi Arabia and their government consider it a service to themselves.

“We again thank the government of India and wish that it try to create here such conditions that the Muslims may live here satisfied and may advance for the progress of India.” He gave an assurance that efforts would be continued to make the relations and connections between Dar al-Ulum, Deoband, and the Jamia-e Islamia, Madina (Madina University) more and more compact and stable. “We all”, he said, “are grateful to the authorities of the Dar al-Ulum that they made arrangements on such a gigantic and grand scale for this international and religious gathering”.

Maulana Badr al-Hasan translated the president’s impressive speech (into Urdu) and thanked him on behalf of the authorities of the Dar al-Ulum that he condescended to come and afforded an opportunity and such facilities to the students of the Dar al-Ulum also who are reading in the Madina University that they could easily come to attend this session.

## **GENERAL SESSION**

### **FOURTH SITTING**

**SATURDAY, MARCH 22, 1980— AFTER THE ZUHR PRAYER AT 3-00 P. M.**

In this sitting Qari Abd al-Basit recited the Quran for one and a half hours, and in a very rapturous and ecstatic mood and style by which the audience were very much delighted.

Hakim al-Islam Maulana Qari Muhammad Tayyib informed the audience that letters had been sent to many heads of states for messages and they were good enough to send the same. Then he read out some of these messages. Some Arab ulema and dignitaries also addressed the audience. Mr Gopal Singh also delivered a speech. The renowned national leader Mrs Mohsina Qidwai, M. P., the late Mr Aziz Imam, M. P., Mr Yunus Saleem, M. P., Dr Farouq Abd Allah (special representative of the chief-minister of the state of Jammu & Kashmir), Maulana Muhammad Farouq Mir Wa’iz of Kashmir, Mr Mubarak Shah, M. P., Mr Rasheed Mas’ud, M. P., Mr Raj Narain, Mr Ghulam Muhammad Kuchak, M. P., Muhammad Shaf’ee Quraishi, etc. also participated.

Paying a glowing tribute to the 117-year old national and academical services of the Dar al-Ulum, the Home Minister of India, Giani Zail Singh said that

“the Dar al-Ulum, Deoband, is the greatest educational, cultural and national centre of the Muslims in and outside India the services of which are undeniable. The Government of India appreciates these services and considers this unmatched gathering a source of pride for itself.”

The opposition leader, Mr Raj Narain also spoke and paying tribute to the services of the Dar al-Ulum, Deoband, profusely, said: “The Dar al-Ulum, Deoband, is a bright chapter in the valuable teachings of Islam and the teachings of Islam are the teachings of peace, love and humanism.” On the one hand he sincerely counselled the Muslims to follow, with heart and soul and complete sincerity, the true teachings of their faith and religion, and, on the other, advised the compatriotic brethren that it is their duty to consider it an obligation to protect their Muslim brethren in every possible way.

## **GENERAL SESSION**

### **FIFTH SITTING**

**SATURDAY, MARCH 22, 1980 — 9-00 P.M. TO 12-30 A. M.**

This sitting was presided over by Maulana Ghulam Allah. After the recitation of the Holy Quran, Maulana Muhammad Farouq Mir Wa'iz of Kashmir, speaking fervently, said that the Dar al-Ulum is a lighthouse and it is impossible to deny its services.

Simultaneously the turbans of proficiency were also being distributed. Some Arab gentlemen also delivered speeches. Besides these, some messages were also read out. Some gentlemen, impressed by the success of the centenary session, huge gathering and the elders of the Dar al-Ulum, read poems.

The speeches of the Chief Mufti of the Oman Government, the leader of the Iraqi delegation Honourable Shaikh Abd al-Aziz al-Falah and Shaikh Yusuf al-Sarkhavi were specially remarkable.

The stage was being graced by the presence of Hakim al-Islam Maulana Qari Muhammad Tayyib and other elders of the Dar al-Ulum, national and foreign teachers and dignitaries.

**GENERAL SESSION****CONCLUDING SITTING****SUNDAY, MARCH 23, 1980 — 8-30 A. M, TO 1-30 P. M.**

The proceedings started with the recitation of the Holy Quran. This time also, a number of gentlemen, impressed by the grand success of the centenary session and the historical services of the Dar al-Ulum, read poems. The Hakim al-Islam addressed the participants of this historical and epoch-making session in an effective and philosophic manner. Maulana Sayyid As'ad Madani and the Muhtamim of the Madrasah of Sahiwal (Pakistan) also spoke.

A delegate from Russia read out a statement. Mr Jagjivan Ram, the Ex-Deputy Prime-Minister of India, also delivered a speech. And those important and historical resolutions which are the very soul of this whole programme of the session were also read out.

In these resolutions there is realistic acknowledgement of the 117-year old glorious human, academic, communal, missionary, national and reformatory achievements and services of the Dar al-Ulum as well as abundant tribute to its academic, practical, reformatory, educational, authorial services and undeniable exploits in the fields of sermonising, inculcation, preaching and guidance. There is also mention of firm and feasible plans for guidance to the world Islamic community (Millat), propagation of Islam, codification of the Islamic jurisprudence (Fiqh), disquisition and research on different academic topics, preparation of literature in harmony with the zeitgeist, arrangements for the training of Arabic teachers, organisation of Islamic-Arabic madrasahs and their federation and rapport with other academic institutions, training and organisation of the imams of mosques, and provision and supervision of Arabic education for the young graduates of universities. There is sincere expression of thought on the bleeding gash in the chest of the Islamic millat — the Jews' imperialistic domination over the First Qiblah and their savage, cruel and outrageous treatment with hundreds and thousands of victimised Arabs of Palestine — as well as a forceful demand for the recovery of the First Qiblah and restoration of human rights to the Palestinians. There is a strong protest over the recent aggressive and inhuman acts of tyranny perpetrated in Afghanistan as well as spirited admission of the magnificent sacrifices of our high-minded and brave Afghan brethren, along with the demand that this foreign aggression

must be immediately vacated from Afghanistan. These resolutions also include the one regarding the reorganisation of the former graduates and old boys of the Dar al-Ulum on firmer basis — the programme that had been started in the Dar al-Ulum long back. (The complete texts of the resolutions are being given later).

The synopsis of Mr Jagjivan Ram's speech made in this final sitting is that Islam has given the lessons of peace and equality to the world and the Dar al-Ulum is a centre of Islamic teachings where men are humanized and their morals and character are built. This is an institution which is a source of pride and the example whereof is difficult to find. Islam has kindled the lamps of justice and equity and humanism in the darkensses of tyranny and ignorance. He said: "With great reverence I have come here to pay a tribute to the Dar al-Ulum, Deoband, and with extreme respectfulness and veneration I offer congratulations to you all on the historical occasion of this magnificent gathering".

In his speech, Maulana Sayyid As'ad Madani, president of the Jami'at al-Ulama-e Hind, called the Dar al-Ulum a splendid centre of knowledge and spiritualism, and said: "This institution is our last centre and the light of those spiritual and academic lamps that are lighted here spreads, rather has already spread, throughout the world". In the end he said: "We should thank Allah that He bestowed upon us the honour of attending this grand gathering".

In this terminal sitting Hakim al-Islam Maulana Qari Muhammad Tayyib delivered a very effective and concise speech. He said that this gathering is an object-lesson as regards the popularity of the Dar al-Ulum, Deoband, and its honour and greatness in the hearts of the people. "Indeed, all of you have come in such large numbers from far off places, suffering great inconveniences, only on account of your Islamic sentiments and for the love of the Dar al-Ulum. In connection with this session the entire community helped us with great sincerity and selflessness. This gathering is a wonderful gathering. I have never seen such a great gathering. The representatives of the whole world, particularly of the world of Islam, came here and thus this gathering became an international gathering. It is sheerly Allah's favour and obligation that He made arrangements for this gathering as well as brought it to an end with every good, happiness, peace and welfare. I, on behalf of myself and on behalf of the Majlis-e Shura, the magistral and non-teaching staff and particularly on behalf of the organisers of this session, thank you all."

Continuing, he said: "The responsibility for the arrangement of this session had been charged to Maulana Muhammad Aslam<sup>1</sup>. He supervised the whole arrangement. Forming different committees for different works, he entrusted the task to his colleagues.

Since it was the last sitting of the session and Maulana Qari Muhammad Tayyib was giving the valedictory address, the hearts of the people were brimming with joy and elation and the whole atmosphere was reverberating with the sky-piercing slogans of "Allah is Greatest", "long live the Dar al-Ulum", "long live the elders of Deoband" and "long live Hakim al-Islam"; and the entire milieu was immersed in an imperishable and ineffable thrill and trance.

There was before the eyes the awesome and handsome personality of the Hakim al-Islam, conducting tranquillity and repose to, the heart and eyes, rather to the soul itself. His is a pre-eminent personality, a paragon of virtues, about whom this compiler himself had very reverentially said scores of years ago:-

"O thou the light of whose forehead is from end to end the exposition of abstinence. O thou, as grand as the sky, thou art the proof of the beauty of piety. O thou whose person is the depository of that precious guidance wherefore the forehead of truthfulness is radiant and resplendent."

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<sup>1</sup> The fact is that it was a gargantuan task the responsibility for which had been charged to Maulana Muhammad Aslam and he, with extreme sincerity, selflessness, self-effacement, foresight, discernment, sedateness and vigour, acquitted himself so admirably well that one could expect such things from an experienced hand only. It was a small caravan of thought and action that had to pass through mazy and difficult passages and staggering stages and had to be piloted by Maulana Muhammad Aslam, who, armed with a prudent emotion of action, sincere attitude and behaviour, staidness, politeness and a tolerant cast of mind, and more than these, with the support of inner filiation with Hujjat al-Islam Maulana Muhammad Qasim (Allah's mercy be on him!), was leading it with great understanding, circumspection and full sense of delicate conditions.

Day and night he was seized with the thought and worry of this Herculean task so as not to overlook any shortcoming or miss anything desirable. But then the strain of this mammoth and strenuous task at last began to tell on him and on the very first day of the session he had a nervous breakdown. Due to stress and strain and extraordinary fatigue he swooned but no sooner he came to himself than, in spite of the doctors' and family-members' insistence to have bed-rest, he rushed towards the place of function and began his activities as usual.

It is a reality that in all the great programmes and extensive works of the centenary session the organisers and workers of the session were receiving, at every step, the ardour for action, encouragement and spirit from the Hakim al-Islam's outstanding spiritual personality; they were deriving firmness of ambition and strength of intention from him; and getting guidance in many heart-rending stages from his serene and dignified person.

In the end the respectable vice-chancellor (may his shadow never grow less!) thanked all those gentlemen who keenly and actively participated in the task of collecting funds for this important and auspicious session. He also thanked those gentlemen who extended co-operation in any way in the works connected with the session. He prayed to Allah Most Glorious to bless them all with great rewards and bounties of both the worlds. Then all the audience joined him in praying with moist eyes and utter humility and self-effacement and thus the proceedings of this history-making centenary function drew to a close in an atmosphere of effectiveness and ecstasy.

### **A HISTORY-MAKING SESSION**

#### **EPOCH-MAKING AND CONSTRUCTIVE RESOLUTIONS**

Of the several resolutions passed by a gathering of fifteen to twenty lakhs of people in this centenary session of the Dar al-Ulum one appertains to the world organisation of its graduates and old alumni.

The fact is that 29 years ago when the idea of holding a convocation was mooted, it had been decided to organise the graduates of the Dar al-Ulum and establish their rapport with their alma mater. Accordingly, this organisational work had been started and committees for this work had been formed in several regions in and outside India and in certain states of the country state-wise gatherings of the graduates of the Dar al-Ulum had been held.

For doing the work of religious and social training and reformation through the same organisational committees a booklet entitled "Programme Dini-Samaji Tarbiat" had been published in A.H. 1391. Accordingly, when an office and a new programme was started for the centenary session, the same old record of the organisation of the old list of graduates prepared by this branch was utilised at the time of

resuming the same work. On the occasion of this historical session when this valuable resolution was passed in the midst and presence of nearly two million people, including the old alumni and men of light and leading, it was but natural to expect that the dear sons of the Dar al-Ulum, Deoband, would establish stronger, firmer and more lasting relation with their alma mater and thus, under an organised programme, would fill colours of religion, piety, guidance and instruction in the different corners of the Muslims' lives, and, pulling them out of the morass of ignorance, deviation, polytheism, innovation, ignorant customs and conventions, and disunity and dispersion, would try their best to acquaint them with the neat and clean Islamic way of life, and inculcate upon them to conform to the sacred and beautiful pattern of the Illustrious Master and Superior of both the worlds, the Holy Prophet (Allah's peace and blessings be upon him!).

The centenary session has made it fully clear that all the individuals of the "Qasimi Fraternity", in accordance with the resolution of the session, establish their organisation and, under the auspices and supervision of their spiritual centre and alma mater, the Dar al-Ulum, Deoband, execute the programme of reforming the society; and that it would be an important work if they pay special attention in this regard, as then only the important and sacred duty of reforming Muslims and publishing and preaching Islam throughout the world, without which the colour of our community life is fading and the note getting dullish, would be discharged.

It has been said in the resolution and rightly so that the vice-chancellor of the Dar al-Ulum, Deoband, will be the president of this organisation and its centre will be at the Dar al-Ulum because it is a reformatory, academic and educational work which a central educational institution like the Dar al-Ulum alone can execute in a better way.

The religious, academic and practical services of that universal Islamic ideal, religious and reformatory movement which had been started exactly 177 years ago by Hazrat Qasim al-Ulum Hujjat al-Islam Maulana Muhammad Qasim Nanautavi is today — praise be to Allah! — receiving tributes from the whole world. The whole world is constrained to admit that the tiny plant of religion and Shari'ah, Islamic thought and the Wali Allahian tack that had been planted with boundless sincerity and prolific sentiments, under the pomegranate tree, in the Chhatta Mosque, has — praise to be to Allah! — grown today into a stout, verdant and wide tree the branches and fruits of which have spread

throughout the world.

“Rise up, for the attitude of the assembly of the world is something different. There is the beginning of your era now in the east and the west.”

The Qasimi caravan, taking the lamp lighted 117 years ago, under Hazrat Nanautavi's spiritual filiation and under the presidentship and leadership of the trustee of his sciences, Hakim al-Islam Maulana Qari Muhammad Tayyib, is embarking on the journey with a new ambition and spirit, and, Allah willing, the sacred programme for the knowledge and publicity of religion will, through the Qasimi fraternity, step forth on new thoroughfares, level new grounds and enkindle the resplendent lamps of knowledge and action.

#### **ACKNOWLEDGEMENT OF SERVICES**

This magnificent session acknowledges the unforgettable, historical and extraordinary services of the Dar al-Ulum, Deoband, which it rendered for more than a century. The Dar al-Ulum, inspite of difficulties, unfavourable circumstances, the Englishmen's opposition and financial stringency, prepared such individuals for the different angles of knowledge and research, missionary work and mystical path, and arts and sciences, the examples whereof are difficult to find. The Dar al-Ulum, Deoband, has affected every stratum of the ulema, men of knowledge, intelligentsia and the commonality, and has infused into them the sympathy and eagerness for religion, the sentiment for self-culture and reformation of society, and the ambition to accept and spread the genuine belief. The presence of millions of men in this session is in fact a remarkable tribute of appreciation to the Dar al-Ulum and an undeniable proof of their love for and attachment with it and its uncommon public rapport. This session feels that the coming of thousands of ulema from India, Pakistan and Bangla Desh infact indicates the vastness of the service of the Dar al-ulum, Deoband, in the subcontinent; and it becomes certain that the Dar al-Ulum, during the last one hundred years, has, with consummate sincerity and confidence, knowledge and cognition, rendered the matchless service of propagating religion and bringing into currency the right belief in the subcontinent, and has influenced all the parts of arts and sciences.

#### **TRIBUTES OF PRAISE**

This magnificent historical session offers tributes of praise to the Dar al-Ulum for its glorious services, and to its old graduates and its teachers;

and pays tributes of homage with full reverence to its deceased dons and founders who irrigated this rose-garden of the knowledge of religion; and this session believes that the present generation of the Dar al-Ulum will prove to be the true representative and academic interpreter of the magnificent traditions of the past, and will continue to render all-sided service to the Islamic community.

### **DETERMINATION AND ACTION**

This session feels that, for the revival of Islam, call of Islam to the whole world, solution of the modern problems confronting the world, and in the vast arena of struggle for the elevation of Allah's Word, there is urgent need of such ulema who, along with proficiency in the prophetic sciences, may command deep insight in the evolution of science and technology, the changed cultural, moral and economical values, as also the present-day difficulties so that they may be able, with staunch faith, resolute ambition and genuine concern, to discharge the duty of academic, religious and social leadership of the ummah in the coming century. In view of the above-mentioned objective this session resolves that : —

### **PROGRAMME FOR THE SPLENDOUR OF ISLAM**

The Dar al-Ulum, Deoband, institute a department to be called **"Kuliyat al-Da'wat wal-Irshad"** with the objective of preparing, through a curriculum, within a reasonable course of time, such individuals who, in the light of comparative study of the ancient religions, modern thoughts and the present-day movements, may positively show the world that the religion of the coming century and the system of life that can bring absolution to mankind can be "Islam" alone.

### **MISSIONARY CENTRES**

The Dar al-Ulum, keeping its missionary service in view, should establish missionary centres of Islam in different parts of India, where its graduates specializing in the missionary work may be employed for the call to Islam as well as for reforming, preaching, teaching and fetwa-issuing in order to stabilize the Muslim population on the path of Islam.

### **CODIFICATION OF THE ISLAMIC JURISPRUDENCE**

The Dar al-Ulum, Deoband, should establish a department for specialization in Islamic jurisprudence for creating the ability to apply

the Islamic jurisprudence in the changed conditions of human life and to solve modern propositions in the light of the Islamic jurisprudence, sources of the law of principles of jurisprudence, philosophy of law rules and generalities of religion, and comparative study of the manners of ratiocination of various imams of Fiqh.

### **RESEARCH AND DISQUISITION**

The Dar al-Ulum should establish under its supervision a department for research and writing which may survey the different present-day movements, questions rising in the modern age and the political and economical theories, and do research on such academic, historical, juristic, political and economical topics, and make arrangements for the publication of the results of such research.

### **NECESSITY OF MODERN RELIGIOUS LITERATURE**

This session feels that today, in the field of calling and guiding people to Islam, there is urgent need of literature that may be prepared on the right lines with due regard to the Islamic call and wisdom and in which, at the same time, such styles of expression may have been used which are understood and appreciated in this modern age. Moreover, this session also feels that the ulema of the whole world have a right upon the sciences and academic disquisitions of the great ulema of India; to translate these disquisitions into other languages is a great religious service. At the same time it would be a remarkable service to render into Urdu the Islamic books that are being published in different parts of the world. Hence this session decides that, in view of these objectives, the Dar al-Ulum establish a great publishing house to publish books, on important topics, in Urdu, Arabic, English, regional languages of the country and different languages of the world. This magnificent centenary session of the Dar al-Ulum, Deoband, resolves that a special department of Theology be established in the Dar al-Ulum for those university graduates who may have passed M. A. in Theology or Arabic and possess religious zest and aptitude; and through this department these students may be taught Arabic Literature, Fiqh, Principles of Fiqh, Dialectics, Hadith and Tafsir (Quranic Exegesis) and insight in religious sciences may be cultivated in them; and their hearts and minds may be purified through good companies and the assemblies of the righteous men so that they may be enabled to discharge the duty of preaching Islam in different parts of the world.

### TRAINING CENTRE

In view of this fact that there is at present a great shortage of trained teachers and professors, (although intelligent and capable students are graduating every year from our madrasahs even now, their capabilities are being wasted for want of training and academic milieu, and, on the other hand, the masnads of our old professors are falling vacant), the session, in the circumstances, considers it necessary that the Dar al-Ulum establish under its management a “**Kuliyat al-Tarbiat**” with provision for the academic and practical training of capable graduates to acquaint them with the Principles of Education, Psychology of Education and the advanced or up-to-date Method of Education. Thus it is believed that in near future this vacuum would be filled up and the Arabic religious madrasahs would find good, able teachers.

This session, acknowledging the glorious services of the madrasahs spread throughout the length and breadth of the country, also considers it necessary to point out that due to want of rapport and lack of mutual organisation among them their utility is gradually diminishing.

### FEDERATION OF THE ISLAMIC MADRASAHS

There is at large neither any rapport between madrasahs nor any uniformity in the curricula nor any coherent system of examination, as a result of which the standard of education is falling lower and lower. Since these madrasahs are the feeders for the Dar al-Ulum, their decline inevitably affects the standard of education of the Dar al-Ulum also. Hence this session considers it necessary that these madrasahs should be organised and such a federation of the Islamic madrasahs should be prepared under the supervision of the Dar al-Ulum, Deoband, that it may take useful and necessary steps for the improvement and uniformity of curricula, organisation of examinations, supervision of education, and the academic and intellectual development of the students.

### ORGANISATION OF THE GRADUATES (OLD BOYS)

This magnificent session of the Dar al-Ulum resolves that in order to widen the blessings of the elders of the Dar al-Ulum and extend the fruits of the Dar al-Ulum the graduates of the Dar al-Ulum should be organised. Its centre should be at Deoband and its branches be established at central places in and outside India. These branches of the Dar al-Ulum may organise the graduates of the Dar al-Ulum in their respective circles,

establish rapport among them and hold from time to time such functions by which the objectives of the Dar al-Ulum may be publicised and the people of that region may get the opportunity to benefit more and more from the academic and religious graces of the elders of the Dar al-Ulum. The vice-chancellor of the Dar al-Ulum, Deoband, should be the president of this organisation.

### **POPULARIZATION OF THE ARABIC LANGUAGE**

This session feels that it is necessary to popularize the Arabic language on a public plane for deep and true attachment to Islam and for the correct understanding of the Quran. Hence such institutions be established in different parts of the country for the propagation of the Arabic language and literature that they may make arrangements for the teaching of Arabic on linguistic bases.

### **APPEAL TO THE CIRCLE OF THE DAR AL-ULUM**

This session appeals to all the ulema, graduates and adherents of the Dar al-Ulum, Deoband, who have spread to different parts of the world that they render the service of call towards Allah with all the force, courage and spirit at their command, accelerate the pace of missionary work, and accept the delicate responsibility of the ideal and academic training especially of the new generation. This new generation is that valuable capital of the ummah upon which all the responsibilities of the future are to devolve. To save it from practical worthlessness and ideal renegation is a great service.

### **ORGANISATION OF MOSQUES**

This session intensely feels this need that mosques are the basic fulcrum of the Muslims' life, and they have also been the centre of thought and action of the Muslims' social life during the prophetic era and the period of their ascension. But now the imams of the mosques are not finding themselves that effective on the Muslims' collective affairs the cause of which is inadequacy of the knack of calling to religion and the right training. Hence there is need of stabilizing the organisation of mosques throughout India and of establishing the system of organising mosques and training of the imams. This session considers it necessary to draw the attention of all the ulema and imams of mosques scattered all over the country to this important need.

### **APPEAL TO MADRASAHs**

This session appeals to all the madrasahs and religious centres of India that they, in order to extend the works of call to religion and for serving Islam in accordance with the demands of the present age, prepare such ulema who may be proficient in the old sciences and at the same time may also have comprehension and perception of the modern sciences, changed circumstances and the spirit of the age. For this objective it is necessary that necessary changes be made in the curriculum and such syllabi be introduced in the religious educational institutions by reading which one may acquire profound knowledge of the Islamic sciences and, along with abundant interest in Islam, become well-informed as regards the needs and movements of the present age.

### **RAPPORT WITH EDUCATIONAL INSTITUTIONS**

To create rapport and harmony between the Dar al-Ulum, Deoband, and the various educational and religious institutions of the world, this session considers it necessary that the different educational institutions of the world recognise the sanads (degrees, certificates) of the Dar al-Ulum and accord the same facilities to its graduates that are given to the graduates of other educational institutions, so that the graduates of the Dar al-Ulum may be able, in accordance with their wish, to maintain the academic course and educational career, and may thereby become the best means of fraternal relations between the Dar al-Ulum and other institutions.

### **THE PROBLEM OF PALESTINE**

The Dar al-Ulum, Deoband, has frequently expressed its stand over the question of Palestine and today also this representative centenary session of the Dar al-Ulum declares that the Bayt al-Muqaddas and Palestine are for the Palestinians. The establishment of the Israelite state on Arab land is a heinous crime of the super powers which can be compensated only by bringing the state of Israel to an end. As regards the question of Palestine, India has always sided with the Arabs and today also reassures the Arabs of its help and support, and prays in the Divine Court that He solve the problem of Palestine with the return of the immigrants to their native-land. Amen!

### **RESOLUTION REGARDING AFGHANISTAN**

This historical session of the Dar al-Ulum, Deoband, considers the Russian interference in Afghanistan and the presence of Russian troops

on the Afshan soil absolutely contrary to human rights and democratic demands. This military operation of Soviet Russia is an open challenge to the independence of weak countries and world peace. This session considers it necessary that the Russian armies vacate Afghanistan unconditionally as soon as possible, and demands it from the Indian Government that using its influences it try staunchly for the withdrawal of the Russian armies and solution of the Afghan problem; and level there the ground for the establishment of a republic. This session also considers it necessary that other super powers like America, China, etc., by interfering in the affairs of Afghanistan, should not become a hindrance in the solution of the question of Afghanistan.

This representative session fully appreciates the sentiments of faith (iman) of the temerarious mujahids (crusaders) and brave people of Afghanistan who are waging a jihad for the independence of their country and the survival of Islamic values, and are thus reviving the memory of the glorious heroic traditions of the past.

This session pays a tribute of homage to all those martyrs who, for the sake of the glory of Islam, the liberty of their country and the right of independence, have tasted the cup of martyrdom; and prays that Allah Most Glorious elevate their ranks and restore the independence of Afghanistan.

This session appeals to all the peace-loving men and justice-loving institutions and governments of the world to extend financial and moral help and support to the Afghan crusaders and the lacerated Afghan public, and co-operate fully with them in all their affairs.

### **ACADEMIC EXHIBITION**

Even as the Dar al-Ulum, Deoband, is an outstanding and unrivalled institution in its individuality and greatness and in respect of its historical services and method of teaching and education, so also — Allah be praised! — is its library. It contains a magnificent collection of old manuscripts and valuable academic books on numerous arts and sciences. When a man interested in any subject like faith and religion, history and biography, geography and science, logic and philosophy, literature and belles-letters, enters this library, he feel as if he has come into a beautiful fragrant garden where every flower and every bud are perfuming his soul and every beam of light is brightening his thought and insight.

In connection with this session this “academic treasure” (library) of the Dar al-Ulum had been tastefully rearranged and some costly and eye-catching additions had been made to its buildings. A wide gallery had been added on all the four sides of the library building and an academic exhibition had been arranged in this gallery every corner of which was introducing the 117-year old academic and practical services of the Dar al-Ulum, Deoband, in a cogent style.

The entrant first passed through the “Bab-e Qasim” like which there were six other important doors, namely, Bab-e Rasheed, Bab-e Mahmud, Bab-e Anwar Shah, Bab-e Ashraf Ali, Bab-e Madani and Bab-e Tayyib. The biographical sketches and achievements of these great personalities had been written on these doors in bold letters. On the walls in the inner galleries were hanging maps of all the states of India, showing the district-wise number of the graduates of the Dar al-Ulum, Deoband. Below them were fixed many charts respectively. Reading the names of “experts” of various sciences in these charts one felt that the Dar al-Ulum is an ocean in which pearls of various hues have been and are still being reared. In front of the turn where these scenes of the academic exhibition came to a close, the magnificent library of the Dar al-Ulum, consisting of more than a lakh of books, was spectacularly inviting the visitors, but before they entered the library they fixed their gaze at a map which related the whole history of the “Movement of the Silken Letters”. In this map the Dar al-Ulum was shown inside a sun the rays of which were falling upon India, Pakistan, Bangla Desh, Afghanistan and Burma and were introducing the active warriors of this movement in each country. This map was so magnetic that the people stopped short before it involuntarily. This academic programme had been arranged by Maulana Zafeer al-Din and Maulana Abd al-Ra'uf A'ali; it was a fine picture of their academic taste.

### SEMINAR

On this occasion of the centenary session a seminar was held on the topic of “Religious Education and Demands of the Present Age”, and was presided over by the famous research-scholar of the country, Prof. Maulana Sa'eed Ahmed Akbarabadi, member of the Majlis-e Shura.

The first sitting of this seminar was held on 22 March at 3-00 p.m., and the second after the Isha prayer. Some able authors of the country took part in this seminar and read their thoughtful and scholarly dissertations. Maulana Sayyid Abul Hasan Ali Nadvi presided over the second sitting.

The duties of conducting the seminar were discharged by Maulana Qazi Zayn al-A'bidin, member of the Majlis-e Shura. The spacious hall of the Dar al-Hadith in the Dar al-Ulum was packed to capacity with men of knowledge and taste.

### **ASIA, AFRICA, EUROPE & AMERICA**

#### **DELEGATIONS AND REPRESENTATIVES FROM THE ARAB LANDS,**

#### **THE WORLD OF ISLAM AND OTHER COUNTRIES**

From King Khalid and other organisations and universities of Saudi Arabia had come five respectable delegations consisting of reputed academic, religious and official personalities. One of these delegations had been especially nominated by His Majesty the King. Its leader was Dr Abd Allah Abd al-Mohsin Turki, chancellor of Imam Muhammad bin Sa'ud University (Riyadh). He was representing the Saudi Government. The other four delegations were from Rabeta-e A'lam-e Islami, Riyadh University, Madina University and other institutions like Jamia-e Malik Abd al-Aziz and Idara-e Da'wat wa Irshad (Riyadh).

Shaikh Yusuf Jasam al-Hajji, Minister of Awqaf, Kuwait, was the head of the delegation of his country. Besides these, respectable and prestigious delegations came from Egypt, United Arab Emirates, Libya, Iraq, Jordan, Syria, Iran, Pakistan (special representative of President Zia al-Haq, Justice Muhammad Afzal Chima, and the president's adviser, Hakim Muhammad Sa'eed Dehlavi, are noteworthy), West Germany, England, France, America, Bangla Desh, Sri Lanka, Nepal, Burma, South Africa, North Africa, Reunion, Kenya, Mauritius, Palestine, Qatar, Oman, Superintendent of the Masjid-e Aqsa of Palestine, Imam of the Ahmed bin Hanbal Mosque of Aleppo, Ex-Minister of Kuwait Yusuf al-Rifa'i, superintendent of Sh'ion-e Islamia Shaikh Abd Allah al-Aqeel; an able professor from the Damascus University who had come with his wife and was very much pleased with the greatness and importance of the session; Chief Mufti Shaikh Kaftaru, the distinguished religious divine of Aleppo Abu Sauleh al-Harooni, and Maulana Muhammad Shamim, the manager of Madrasa-e Saulatia, Mecca; Shaikh al-Hadith Maulana Muhammad Zakariya's son Maulana Muhammad Talha, and the director of the Tabligh Party Maulana In'am al-Hasan Kandhlavi had also come to attend the session.

**THE SACRED GIFT OF THE BUKHARI SHARIF  
FROM THE RUSSIAN MUSLIMS**

The members of the Russian Muslims' Delegation that came to attend the centenary session had brought a big and costly Russian carpet and three copies of the **Bukhari Sharif** for the Dar al-Ulum, Deoband. The leader of the delegation presented these gifts to the vice-chancellor.

**THE DIGNIFIED DELEGATIONS AND REPRESENTATIVES  
FROM ARABIA**

Six delegations of Saudi Arabia consisting of high ranking academic and official personalities.

**SAUDI ARABIA :**

**DELEGATION 1 : —**

Special representative of His Majesty  
King Khalid bin Abd al-Aziz and  
leader of the delegation Dr. Abd  
Allah Abd al-Mohsin Turki :

Chancellor Imam Muhammad  
bin Saud University (Riyadh)

Dr. Abd al-Rahman Rasi.  
Dr. Sauleh al-Sadani :  
Prof. Waleed Umar.

Professor, Faculty of Agriculture.

**DELEGATION 2 :—**

Shaikh Usman al-Sauleh, Editor "**Al-Bahuth al-Islamiyya**".

**DELEGATION 3 :—**

Madina University (Saudi Arabia) : —

Leader of the Delegation : Dr Abd Allah al-Za'id, vice-chancellor  
Madina University, Madina.

Members : Shaikh Abd Allah al-Fawzan, second vice-chancellor,  
Madina University.

Shaikh Abd al-Samad al-Katib, Professor

**DELEGATION 4 : —**

IDARAT AL-BAHUTH AL-'ILMIYATA WAL-IFTA WAL-DA'WAT WAL-IRSHAD  
(RIYADH)

Muhammad bin Ibrahim  
al-Qa'ud : Director, External  
Missionary Affairs.

Abd al-Aziz bin  
Nasir bin Baz : Director, Maktab  
al-Ra'ees al-A'am.

**DELEGATION 5 : —**

RABETA-E A'LAM-E ISLAMI :  
Shaikh Ali Muhammad Mukhtar  
International Assistant General Secretary,  
Supreme Council for Mosques.

Muhammad Mahmud Hafiz : Head, Dept. of Journalism,  
Rabeta-e A'lam-e Islami.

**DELEGATION 6 : —**

Jamiat al-Malik Abd al-Aziz (Jeddah) :

Dr. Kamil Salamah : Professor, Dept. of Islamic &  
Literary Sciences.

Shaikh Ibrahim  
Muhammad Sarseeq : Representative,  
"Al-Madina" Journal.

Honourable Shaikh Muhammad Hafiz al-Qazi, Chief Justice, High Court,  
Madina.

**KUWAIT GOVERNMENT**

Leader of the Delegation : Honourable Yusuf Jasam al-Hajji, Minister of  
Awqaf-e Islami, Kuwait.

Members of the Delegation : Shaikh Abd Allah al-Aqeel, Director, Islamic  
Affairs concerning the Ministry.

Shaikh Faisal al-Muqhavi, Director, Maktab al-Vazier.

Leader of the Delegation :

Yusuf al-Sayyid al-Hashim al-Rifa'i, Head, "Ma'had al-Iman".

Aud Ali al-Khamees,

Abd al-Lateef,

Imam-e Masjid al-'Alban,

Anwar Ibrahim al-Rifa'i.

Prof. Abd al-Aziz al-Falah, representative of "Jami'at al-Islah al-Ijtima'i".

#### **REPUBLIC OF SYRIA : —**

Mufti Ahmed Kaftaru, Chief Mufti of the Republic of Syria and head of the Supreme Council of the Court.

Prof. Mahmud Kaftaru, head of the Islamic Mission.

Dr Adnan Zarzor, Kuliyyat al-Shari'ah University, Damascus.

Dr. 'Aqbalat al-Dactoor Zarzor.

Shaikh Badr al-Din Abu Sauleh, Imam of the Ahmed bin Hanbal Mosque, Aleppo.

#### **REPUBLIC OF IRAQ : —**

Nun Mulla Huwaish, President Rabeta-e Ulama.

Shaikh Sa'di Yasin.

Representative of the Iraq Embassy.

#### **THE HASHEMITE KINGDOM OF JORDAN : —**

Shaikh As'ad Bayuz al-Ta'mimi, Assistant Manager, Masjid-e Aqsa.

Prof. Khan Taisir al-Zabyan, Editor, "Al-Shari'ah" journal.

#### **SULTANATE OF OMAN : —**

Al-Mufti Ahmed bin Muhammad al-Khalili, Chief Mufti, of the Sultanate of Oman.

Al-Shaikh Abd Allah bin Samad bin Saif al-Bu Sa'eedi,

Shaikh Salim Sa'eed al-Hajari, Third Secretary, Embassy of Oman.

Shaikh Husain Abd Allah Mulhiq Dalumasi, Embassy of Oman.

**SYRIA — DAMASCUS : —**

Al-Haaj Taufiq Rajab.

**ABU DHABI : —**

Shaikh Mahmud Ahmed al-Qays, Head of the Training Centre of the Family of the Amir of U. A. E.

Maulana Dr Taqi al-Din, Representative of the Head of the Legal Dept., Abu Dhabi.

**AL-SHARIQAH (U. A. E.) : —**

Shaikh AM Bin Sauleh al-Huweiti, Representative, Islamic Mission Centre.

Shaikh Nakar Idris al-Yusuf, Secretary, Islamic Mission Centre.

Hasan bin Husain : young member.

**REPUBLIC OF LIBYA: —**

Shaikh Kamal al-Muntasir

Shaikh Doctor Sa'eed al-Lazabi.

**QATAR : —**

Dr. Yusuf al-Qarzavi, Head of the Dept. of Darasat-e Islamiya, Jamia-e Qatar.

**DELEGATION OF THE WORLD STUDENTS**

**REPUBLIC OF EGYPT : —**

Dr. Abd al-Mun'im, Minister of Awqaf of Egypt.

Shaikh Abd al-Basit Abd al-Samad, World-famous Qari.

Abd al-Mau'ti Muhammad Beurni, Editor "**Mibar al-Islam**" journal.

Dr. Muhammad al-Mahjub, Prof, in Jamia-e Ayn-e Shams, Cairo.

Abd al-Jalil Muhammad Munir.

Prof. Kamal al-Faraj.

Prof. Kamal al-Yumn.

**TASHKENT : —**

Dr. Yusuf Khan Shakirov, Vice-chancellor, Religious Institute of Middle East and Qazaqistan.

Shaikh-e Azam Alt Akbarov, Director.

**ENGLAND : —**

Member :

Dr. F. H. Bhatti, Representative, Islamic Centre, London.  
Karamat Shaikh, Markaz al-Nashr al-Buhuth al-Islamiah bil-Kuwait.

**AMERICA :—**

Sayyid Muhammad Ihtesham Kazimi, Representative from U. S. A.

**JOURNALISTS' WELCOME TO THE SESSION**

The newspapers in and out side the country, too, have displayed intense concern with and interest in this session. Several esteemed newspapers and journals published special bulky editions in a grand style. Of these the monthly **Tajalli** (Deoband), newspaper **Da'wat** (Delhi), the daily **Al-Jami'at** (Delhi), the daily **Qaumi Awaz** (Lucknow), the weekly **Hujum** (Delhi), **Isha'at-e Haq** (Deoband), **Nagar Ispat** (Deoband), and the **Deoband Times** are noteworthy. The Hindi **Dharmayug** also published an informative article in connection with the history and introduction of the Dar al-Ulum.

The important, famous and esteemed newspapers and journals of the Arab world like **Al-Balagh**, **Rabeta-e Islami**, **Al-Madina** (Jeddah), etc, also published articles regarding the Dar al-Ulum, Deoband, and its centenary session. The newspapers of Delhi, Kanpur, Lucknow, Calcutta, Hyderabad, Bangalore, Bihar, Patna, Maharashtra, etc. issued informative articles in connection with the Dar al-Ulum. The Times of India (of both Delhi and Ahmedabad) had published an article on the Dar al-Ulum as well as news of the Indian prime-minister Mrs. Indira Gandhi's attendance.

**THE VARIOUS COMMITTEES FORMED FOR THE PREPARATION FOR THE CENTENARY SESSION****1. CORRESPONDENCE COMMITTEE : —**

Convener: Maulana Sayyid Azhar Shah Qaisar.  
Member : Maulana Muhammad Zafeer al-Din.

**2. RAPPORT COMMITTEE : —**

Convener : Maulana Muhammad Salim Qasimi.  
Members : Maulana Waheed al-Zaman, Maulana Badr al-Hasan, Maulana Abd al-Khaliq, Maulana Riyasat Ali.

**3. LAND REQUISITION COMMITTEE : —**

Convener :Maulana Sayyid Azhar Shah Qaisar.

Members : Maulana Muhammad Usman, Haji Jameel Ahmed Numberdar, Shaikh Muhammad Masoom Nabi, Munshi Nawab Husain, Muhammad Azhar Siddiqui, Sayyid Zahid Hasan Munsarim of Awqaf, Patwari Khalil al-Rahman.

**4. PANDAL COMMITTEE : —**

Convener : Maulana Waheed al-Zaman.

Members : Maulana Me'raj al-Haq, Maulana Qamar al-Din, Maulana Mahmud Ahmed Gul, Contractor Abd al-Hameed.

**5. CAMPING COMMITTEE : —**

Convener : Maulana Khurshid A'lam.

Members : Maulana Muhammad Husain Bihari, Maulana Waheed al-Zaman, Maulana Shakil Ahmed, Maulana Sa'eed Ahmed Palanpuri, Qari Abd Allah Saleem.

**6. PROGRAMME COMMITTEE : —**

Convener : Maulana Me'raj al-Haq.

Members : Maulana Muhammad Salim Qasimi, Maulana Anzar Shah, Maulana Waheed al-Zaman, Maulana Badr al-Hasan, Maulana Azhar Shah Qaisar.

**7. FOOD COMMITTEE : —**

Convener : Maulana Qamar al-Din.

Members : Mau. Muhammad Husain Bihari, Mau. Khurshid A'lam, Mau. Abd al-Haq Peshkar, Mau. Muhammad Zafeer al-Din, Mau. Shakil Ahmed, Mau. Mahmud Ahmed Gul, Mau. Sa'eed Ahmed Palanpuri, Munshi Irfan al-Hasan, Munshi Mazhar al-Haq, Hafiz Akhlaq Ahmed.

**8. RESOLUTIONS COMMITTEE : —**

Convener : Mau. Waheed al-Zaman.

Members: Mau. Me'raj al-Haq, Mau. Muhammad Na'eem, Azhar Siddiqui, Mau. Bilal Asghar, Contractor Abd al-Hameed.

**9. LODGING COMMITTEE (FOR FOREIGN GUESTS) : —**

Convener : Mau. Azhar Shah Qaisar.

Mau. Muhammad Aslam Qasimi, Mau. Abd Allah Javed, Muhammad Azhar Siddiqui.

**10. TURBAN-PREPARATION COMMITTEE : —**

Convener : Mau. Khurshid A'lam.

Members: Mau. Muhammad Na'eem, Mau. Abd al-Haq Peshkar, Mau. Mufti Zafeer al-Din.

**11. PRINTING COMMITTEE : —**

Convener : Mau. Badr al-Hasan.

Members: Mau. Riyasat Ali, Mau. Muhammad Islam, Mau. Abd al-Ra'uf A'ali, Munshi Muhammad Atiq, Mau. Abd al-Khaliq, Mr Nasim Parveez.

**12. ORGANISERS OF THE CENTENARY SESSION : —**

Mau. Muhammad Aslam Qasimi, Chief Organiser.

Mau. Azhar Shah Qaisar, Organiser.

Mau. Abd Allah Javed, Organiser.

Mau. Waheed al-Zaman, Organiser.

Mau. Muhammad Salim Qasimi, Organiser.

Mau. Khurshid A'lam, Organiser,

Mau. Qari Abd Allah Saleem, Organiser.

Mau. Qamar al-Din, Organiser.

Mau. Badr al-Hasan, Organiser.

Mau. Mahmud Ahmed Gul, Organiser.

Mau. Zafeer al-Din, Organiser.

Mau. Azhar Siddiqui, Organiser.

**13. SUPPLY COMMITTEE : —**

Convener : Mau. Mahmud Ahmed Gul.

Members : Azhar Siddiqui

Babu Naresh Kumar

Thakur Shiyam Kumar

Ishrat Rahmani Usmani

Arshad Hasan Usmani

Abd al-Aleem Khan

**14. DINING HALL COMMITTEE : —**

Convener : Qari Abd Allah Saleem.

Members : Mau. Rabat Hashimi, Azhar Siddiqui, Maulavi Dilshad Ahmed, Mr. Qamar A'lam Kazmi, Sayyid Zahid Hasan Munsarim, Maulavi Muhammad Safian Qasimi, Hafiz Adnan Qasimi.

**15. SEMINAR COMMITTEE : —**

Convener : Mau. Abd al-Khaliq.

Member : Qari Sa'eed A'lam.

**16. ARRANGEMENT FOR THE FOOD OF NON-MUSLIMS : —**

Convener : Mau. Shakil

Member : Hamid Tehsin, Babu Shiyam Kumar, Babu Naresh Kumar.

**17. ELECTRICITY, LOUD-SPEAKER & WATER ARRANGEMENT : —**

Maulavi Irshad Ahmed Usmani, Munshi Fazl Ilahi.

**18. ARRANGEMENT FOR THE STAY OF AFRICAN GUESTS : —**

Mau. I'jaz Ahmed Qasimi, Mau. Mahmud Ahmed Gul.

**19. VOLUNTEERS COMMITTEE : —**

Mau. Muhammad Salim Qasimi, Mau. Muhammad Na'eem.

**20. TRANSPORT COMMITTEE : —**

Convener : Mau. Shakil Ahmed.

Member : Mau. Nisar Ahmed.

**21. PRESS COMMITTEE : —**

Convener : Master Tufail Ahmed, Principal, Islamia School, Deoband.

Members : Mau. Abd Allah Javed, Thakur Shiyam Kumar, Mr Hamid Tehsin.

**22. DAR AL-ULUM PRESS : —**

The workers of the Dar al-Ulum Press also worked sincerely day and night in printing receipt-books, booklets, envelopes, hand-bills, cards and other necessary papers like letter-pads, etc. and did not let any work to be delayed at any cost. In this connection it would amount to usurping a right not to admit that Mau. Muhammad Aslam Qasimi co-operated in time and did not in the least hesitate in providing all sorts of facilities.

### **DISPATCH OF INVITATION CARDS TO THE GRADUATES**

The entire work of dispatching invitation cards to thousands of graduates in time, the entry of their new addresses in the registers and the sifting of various details and matters in this connection, and, moreover, the arrangement and preparation of new lists and the printing of envelopes etc., was all done under the supervision of Muhammad Azhar Siddiqui, manager of the Dar al-Ulum Press. Thank Allah that He bestowed upon the present compiler the grace to remain engrossed in the works of the Centenary Session day and night to the exclusion of every other work from his mind. The packing and dispatch of posters and all relevant literature through post was also done under his supervision.

### **OTHER IMPORTANT MATTERS**

This is also Allah's special favour that He caused the present-compiler to execute several other works in connection with the Centenary Session; e.g., the efforts of this humble self in obtaining diesel, petrol, kerosene oil, sugar etc. from the U.P. Government at control rates were made successful by Allah Most High. Through the extremely sincere co-operation of Mrs Rita Sharma, Mr S. K. Mukerji, Mr Nandji Ram and Mr Subramaniam, secretaries of the Food Supplies Department, essential articles had been made available so abundantly in the whole district that there was not felt shortage of anything and for the requirement of the Dar al-Ulum also sugar, ghee, diesel etc. could be had at control rates in abundant quantities.

Similarly the Electric Board had demanded Rs. 538,000 for supplying electric connections upto the place of function and to get the Dar al-Ulum exempted from this a good deal of effort was made. The then Power Minister had also issued orders but, at last, it was through the effort of this humble self that Mr Pant, S. E., Dist Saharanpur, was made to order on 16 March and Mr Pant, with sympathy and interest, got this work of the Dar al-Ulum accomplished. The truth is that all the above-named persons and officers of the district deserve to be thanked profusely that they co-operated with the Dar al-Ulum and its affairs with extreme sincerity.

### **MEMBERS OF THE PRESENT MAJLIS-E SHURA OF THE DAR AL-ULUM**

Praise be to Allah that the Majlis-e Shura of the Dar al-Ulum, Deoband, consists of distinguished thinkers, men of accomplishments

and members of the group of ulema of the country. The names of these respectable members of the Majlis whose counsels and plentiful sentiments are also certainly included in the holding of this Centenary Session, are as follows : —

1. Hakim al-Islam Maulana Qari Muhammad Tayyib, Deoband.
2. Mau. Mufti Atiq al-Rahman Usmani, Delhi.
3. Mau. Dr Mustafa Hasan Alavi, Lucknow.
4. Mau. Habib al-Rahman A'zami, Azamgarh.
5. Mau. Sa'eed Ahmed Akbarabadi, Aligarh.
6. Mau. Sayyid Minnat Allah Rahmani, Monghyr. (Bihar).
7. Mau. Qazi Zayn al-A'bidin Meeruthi, Meerut.
8. Mau. Hamid al-Ansari Ghazi, Bombay.
9. Mau. Marghub al-Rahman, Bijnor.
- 10 Mau. Mufti Abu Sa'ud, Bangalore.
11. Mau. Manzoor Naumani, Lucknow.
12. Mau. Sayyid Abul Hasan Ali Nadvi, Lucknow.
13. Mau. Muhammad Sa'eed Buzurg, Surat.
14. Mau. Abd al-Qadir, Malegaon.
15. Mau. Abd al-Haleem, Jaunpur.
16. Mau. Hakim Muhammad Zaman, Calcutta.
17. Mau. Hakim Ifham Allah, Aligarh.

### THANKSGIVING

The interest the Urdu and English Press of India and Pakistan evinced in the proceedings of the Centenary Session of the Dar al-Ulum, Deoband, the care with which they published its news, and the forceful style in which they commented upon the proceedings and expressed their joy on the success of the session are all extremely pleasurable and thanks worthy, and are gratifying not only to the workers of the session but also to all the well-wishers of the Dar al-Ulum.

After the session was over, Hakim al-Islam Maulana Qari Muhammad Tayyib addressed a dignified gathering of the citizens of Deoband, the magistral staff and students of the Dar al-Ulum and the organisers and workers of the session in the hall of the historical Dar al-Hadith and thanked all those persons who extended their co-operation in this important, epoch-making session and discharged the dues of hospitality.

Speaking with a voice choked with the sentiments of spiritualness and sincerity, he said : "The sincerity and cheerfulness with which the citizens (irrespective of their religion and community) discharged the dues of hospitality for the visitors and reserved every house for the guests of the Dar al-Ulum, are far above the formal thanksgiving; words cannot express the extent of thanks. We are all grateful from top to toe for this and with utmost sincerity pray that Allah Most High may favour all those persons who have served and helped the Dar al-Ulum in any way, with every kind of success!"

He further said : "While this momentous gathering has added to the greatness of the Dar al-Ulum and augmented its fame, and has given it a new life and its academic and practical achievements and its religious, social and reformatory services have been talked about in all the corners of the world, it has at the same time exalted Deoband, the citizens of Deoband and the whole of India as well and has boosted the prestige and reputation of its inhabitants."

### STATEMENTS OF THE JUDICIOUS

The honourable Mr Shaikh Muhammad Abdullah, chief-minister of Jammu & Kashmir, writes in a letter he addressed to the vice-chancellor, Maulana Qari Muhammad Tayyib, as follows :—

"In my view the Dar al-Ulum is not merely an educational institution;

it is rather a vital Islamic movement. This movement has guided us not only in the past but it can also help us in clarifying the designs of the future. I have obtained details of the functions of the centenary celebration through various means, and the more I have known these the more I have felt spiritual and hearty pleasure. This is indeed the result of the individual and collective efforts of your own respectable self and your colleagues that these celebrations organised on such a large scale ended so nicely. Kindly convey my compliments and congratulations to all your colleagues.

The Minister of Awqaf of Kuwait, on reaching Kuwait, told the newspapermen there that this session was a grand demonstration of the prestige and honour of the Indian Muslims and the Dar al-Ulum, Deoband, in the entire Islamic world; and it was providing an adequate proof of the fact as to what good condition our Muslim brethren are in in India and what glorious services they are rendering to Islam.

The famous newspaper of the Arab and Islamic world, Al-Balagh, wrote in its latest issue that

“the huge number of Muslim ulema, scholars and savants who participated in the centenary session of the Dar al-Ulum, Deoband, shows as to what the rank of the 117-year old religious services of the Dar al-Ulum is and what a high position and rank they have in the heart and mind of the Muslims of the world”.

### **THE CO-OPERATION OF THE OFFICERS AND**

#### **ADMINISTRATORS OF SAHARANPUR DISTRICT**

The district magistrate of Saharanpur and the S. D. M of Deoband and all other officers were very kind in extending the fullest co-operation in all the works connected with the centenary session. The Municipal Board of Deoband, officers of the Electric Department and all other officers deserve thanks from the Dar al-Ulum.

On the occasion of the session the Health Department also worked appreciably well. Mr Gupta, C. M. O., Saharanpur, Dr G. R. Sharma, Medical Officer, Saharanpur, and all their doctor-colleagues, deserve our heartfelt thanks for their unremitting labour and earnestness day and night.

## A FIFTY-YEAR PERIOD OF ADVANCEMENTS

### THE PRESENT VICE-CHANCELLOR OF THE DAR AL-ULUM

#### HAKIM AL-ISLAM HAZRAT MAULANA QARI MUHAMMAD TAYYIB

It is a matter of great pleasure and gratification that during this degenerating period when moral and spiritual values are being adversely affected by the revolutions of time and the world is getting the poorer by the demise of great academical and religious personalities, the office of the vice-chancellor of the Dar al-Ulum is being graced by such an outstanding and respectable, great and holy personality whose erudition, morals and nobleness, administrative abilities, and spiritual glory and holiness are acknowledged and witnessed by millions of men.

Indubitably Hazrat Hakim al-Islam Maulana Qari Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, Deoband, is a great embodiment of knowledge and action, religion and rectitude. He is a depository of the glories, knowledge and academic attainments of his ancestors. In and outside India he commands a wide domain of acquaintanceship and a high position due to his remarkable influences. He is at present considered a nonpareil, top-notch and stylish orator in the Islamic world. There is in his language an absorption, an effect — such an effect that every word that comes out of his graceful tongue goes on sinking into the hearts of the audience. A silver tongued speaker as he is, his sweet, subtle and light tone and his internationally great personality dominate over any gathering however big it may be. He is the author of more than one hundred important and useful academic books.

To turn the thorny field of discord and dissension and the bitterness of mutual contention into an atmosphere of accord and unity through his sweet words and lofty character is his distinguishing feature. A whole world is convinced of his sanctity and greatness and all — the antagonists as well as the concordant — feel constrained to admit the fact that the Hakim al-Islam has attained to that lofty position of forbearance, nobleness, simplicity, humility, simple-mindedness, harmless method of work, tolerance and clemency where every one cannot afford to reach. Persian couplet :

‘This felicity is not achieved through the power of the arm (i.e., physical exertion) — as long as the Munificent Lord may not bestow it’.

It is a special favour and obligation of the Real Doer of works that, in this delicate, rather burning and smouldering period, this great institution is lucky in being headed by a guide who, in these unfavourable conditions and from the mid-stream of disaccord, has piloted the boat of this establishment of knowledge towards the shore of progress, has rendered glorious exploits for its development and advancement and made a history with his determination and action, sincerity and self-denying, it is a history which bespeaks self-evidently that to discharge one's duties efficiently, large-heartedly and cheerfully in the midst of the crowd of roughs and smooths, bitternesses and unpleasant happenings is the work of that great personality whose illustrious name is Maulana Qari Muhammad Tayyib and whom the world of Islam takes pride in remembering as Hazrat Hakim al-Islam. Urdu couplet :

'Though the wind is swift and violent, he has kept his lamp alight — that dervish-man whom God has endowed with royal manners'.

He has vowed allegiance at the Truth-adoring hand of Hazrat Shaikh al-Hind Maulana Mahmud Hasan, the detenue of Malta, and is one of the well-guided successors (khalifas) of Hazrat Hakim al-Ummat Maulana As-hraf Ali Thanvi (may his secret be sanctified!). Thousands of the slaves of Allah in India and Pakistan have vowed allegiance on his Truth-adoring hand and are benefitting from his spiritual graces and blessings (barakat).

Besides India and Pakistan the gamut of his influence extends upto Afghanistan, Burma, the holy Hejaz, Jordan, Egypt, Iran, Lebanon, Aden, Rhodesia, Tanganiyika, Zanzibar, Madagascar, Reunion, Ethiopia, East Africa, South Africa and to the far off lands and countries like England, France and America. He has travelled to all these countries and has acquainted millions of men to the Dar al-Ulum. During the auspicious tenure of his office the message of the Dar al-Ulum reached upto England and America; he made trips to these countries and received financial aid (from the people) for the Dar al-Ulum. From amongst the authorities of the Dar al-Ulum Maulana Qari Muhammad Tayyib is the first august man who has travelled to so many countries and has, during his peregrinations, acquainted the peoples thereof with the religious and academic services of the Dar al-Ulum.

Every page of the history of the last fifty years is admitting the fact that during the tenure of office of Hakim al-Islam Maulana Muhammad Tayyib Qasimi there have been phenomenal and appreciable progress and advancements in every field and every aspect of this establishment

of knowledge and gnosis, this headspring of light and wisdom — the strength of students, the figures of aid to students, the building of additional rooms in the students' hostel alone, sufficient addition in the number of lecture-halls, the beginning and then the continuous addition in the facilities for supply of light and water. Besides this, this too is a bright aspect and constructive section of Hazrat Hakim al-Islam's resplendent regime that the Jamia-e Tibbia came into being during his tenure. Graduates of the Dar al-Ulum are taught and trained here without being charged any fess in the Unani and the English systems of medicine and after being given the due clinical training and exercise in the art of healing they are made such accomplished physicians who can easily treat patients and thus provide for themselves a reasonable and respectable means of livelihood. There are today countless young men who, having received education and training in the art of medicine from the Jamia-e Tibbia of the Dar al-Ulum, are rendering the most excellent services to the creatures of Allah as experts in the science of feeling the pulse and as skilful physicians.

Similarly, the holding of the present session of the Dar al-Ulum during his period of vice-chancellorship is such a history-making and epochal event that its utility has been felt in the entire Islamic world; and which has prepared new roads for the unity of the millat and propagation of Islam and has bestowed upon this institution such a lofty position in the whole world that its effects, Allah willing, will be very far-reaching and durable.

"Hazrat Hakim al-Islam is not only the head of the Dar al-Ulum but is also the founder and animus of hundreds of religious and Arabic madrasahs. He is a patron and member of many important educational institutions. He was a member of the Muslim University Court and has been a member of the Sunni Central Waqf Council for a long time.

At no time he has given up his line of teaching, his innumerable preoccupations notwithstanding. Important books of different subjects are always being taught by him. During his stay in Deoband he regularly benefits the students, in his sagacious manner, with the sciences of the Quran and the Hadith.

#### **TOUR OF ARAB COUNTRIES**

A delegation under the leadship of Maulana Muhammad Salim Qasimi, professor of Hadith and Tafsir in the Dar al-Ulum, Deoband, touring the

Arab countries and certain states of the Arab Emirates, acquainted the people with the Dar al-Ulum, Deoband. The delegation met the dignified and distinguished personalities, statesmen and politicians, and men of knowledge and accomplishments of these countries and invited them to attend this international session, explaining to them in a dignified manner its importance and utility. This delegation went to Saudi Arabia, Kuwait, Qatar and several other states of the United Arab Emirates and was warmly welcomed everywhere. Newspapers and periodicals published Maulana Muhammad Salim's interviews and statements. Similarly, the details of the coming of the delegation of the Dar al-Ulum, and news, features and interviews comprising the glorious services of the Dar al-Ulum, Deoband, were broadcast in those places on radio and television. In this tour of the Arab countries Maulana Badr al-Hasan, editor of the newspaper **al-Da'i** and a don of the Dar al-Ulum, accompanied Maulana Muhammad Salim.

#### **ELECTRIC LIGHT, WATER & LOUD-SPEAKER**

To make suitable arrangement of light in such a magnificent, wide and spacious pandal, forty camps, bazars, hotels, book-stalls, camps and tents of various departments, etc., extending over a vast area; and a proper arrangement of water for as many as twenty lakhs of people was no less important work. Similarly, the arrangement of loudspeakers over such a vast area whereby people staying at distant places may easily hear the proceedings of the function was a very difficult, arduous and soul-consuming task. But a sincere worker of the Dar al-Ulum, Maulavi Irshad Ahmed Usmani (Electric Department), along with his compeers like Munshi Fazl Ilahi, etc., executed these lengthy works lightsomely and skilfully, labouring day and night. It was as a result of his hard working that the arrangement of light and water and loud-speakers in the general camp, place of function, camps of the graduates, the spacious dining-hali, and in all other lodges, buildings and rooms was satisfactory, rather praiseworthy.

#### **RAILWAY HALT**

As a result of Maulana Muhammad Aslam's and Maulavi Abd Allah Javed's efforts and painstaking the Central Railway Ministry also fully co-operated with the centenary session. It issued orders to issue railway concession tickets to the graduates and other guests. Similarly, the Railway Department built a temporary railway halt which greatly facilitated the arrival of the guests, adjoining the Qasimpur railway-crossing, near the pandal and camp of the centenary session.

A number of booking-offices were opened at the Deoband railway-station where tickets were available all the twenty-four hours. Besides this the railway department also made this arrangement that it assigned duty to its staff in the camp itself so that ascertaining from the people they could prepare single tickets for groups of ten and twenty persons and thus the latter could get the tickets conveniently.

### **ISSUE OF A COMMEMORATIVE POSTAL STAMP**

This historical commemorative of this historic session is also particularly noteworthy that as a memorial on this occasion of the centenary session of the Dar al-Ulum, Deoband, the Government of India issued a special postal stamp. This commemorative stamp on which there is a beautiful picture of the grand and stately building of the Dar al-Hadith<sup>1</sup> in the Dar al-Ulum, Deoband, was released on the first day of the session at 8-00 a. m. in the historical building of the Navdara, which is the earliest auditorium of the Dar al-Ulum, at the auspicious hands of the respectable vice-chancellor.

### **INTRODUCTORY LITERATURE**

On this occasion the Printing Committee appointed by the Centenary Session Office got printed, with great care, nearly 150 brochures in which the services of the Dar al-Ulum, Deoband, have been mentioned under different captions. This literature was published in Urdu, Arabic, English and Hindi and on the occasion of the session was especially presented to all the graduates.

### **THE CENTRAL RAPPORT COMMITTEE, DELHI**

Patron : Maulana Mufti Atiq al-Rahman Usmani.

Member : Muhammad Shafee Quraishi, Ex-minister for Tourism and Navy.

Muhammad Yunus Saleem, M. P.

Sayyid Shahabuddin, M. P.

Maulana Sayyid Ahmed Hashimi, M. P.

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<sup>1</sup> It is a fine co-incidence that the directors of the Sahitya Mudranalaya, Ahmedabad, Mr Vishnu S. Pandya and his two sons, Shreyas and Yagnesh, as well as the artist of the said press selected the picture of the same building for the cover of the first volume of the History of the Dar al-Ulum Deoband. (Translator).

Members: Maulana Imdad Sabiri, Deputy Mayor, Delhi.

Al-Haqj Qari Muhammad Idris, Khateeb and Imam,  
Jam'e Masjid, Parliament Street, New Delhi.

Sayyid Sa'eed Murtaza, M. P.

Rasheed Mas'ud, M. P.

Maulana Akhlaq Husain Qasimi.

Maulana Faqihuddin, Municipal Counciller, Delhi.

Maulana Mufti Zia al-Haq, Manager Madrasa-e Aminia, Delhi.

Nawab Zafar Jung, Delhi.

Maulavi Sayyid Rahat Ali, Graduate of Deoband.

Sayyid Ijaz Ahmed, (Convener, Rapport Committee, Delhi).

### **FUND-COLLECTION FOR THE CENTENARY SESSION**

In connection with the centenary session the most arduous and important work was that of fund-collection. When Maulana Muhammad Aslam Qasimi was made manager for the arrangements of the centenary session, there was not even an ordinary capital in the Centenary Session Fund. He, therefore, borrowed a sum of fifty thousand rupees from the Dar al-Ulum for the session and started the work with the Name of the Eternal Lord. First of all some teachers of the Dar al-Ulum embarked on journey and started collecting contributions for the session with great labour and earnestness.

Ordinarily there are innumerable sincere co-operators and well-wishers of the Dar al-Ulum who very sincerely collected contributions for this historic session and every man, according to his own aspiration and high-mindedness, gave more and more contribution, but there are also those people who fully co-operated with the teachers of the Dar al-Ulum etc. in raising funds in their respective circles of influence. All such gentlemen too deserve thanks from the Dar al-Ulum, Deoband, the Deoband group and all the workers of the centenary session. Allah willing, they will all be awarded with great recompense, reward and prosperity in both the worlds from the Court of the Lord of Honour!

Here are being mentioned the names of only those gentlemen who undertook travels on behalf of the Dar al-Ulum and collected lakhs of rupees from different regions. May Allah Most Glorious bestow upon all of them the choicest great rewards!

Hazrat Hakim al-Islam Maulana Qari Muhammad Tayyib (may his shadow never grow less!), vice-chancellor of the Dar al-Ulum, Deoband. Maulana Naseer Ahmed Khan; Maulana Sayyid As'ad Madani; Maulana Abd al-Ahad; Maulana Sayyid Irshad Ahmed, the chief preacher of the Dar al-Ulum; Maulana Muhammad Salim Qasimi; Maulana Muhammad Husain Bihari, Professor of Hadith and Tafsir; Maulana Waheed al-Zaman, professor; Maulana Me'raj al-Haq, professor; Maulana Anzar Shah, professor, Maulana Shakeel Ahmed, professor; Maulana Qamaruddin, professor; Maulana Zuber Ahmed; Maulana Luqman al-Haq, professor; Maulana Saif Allah; Maulana Muhammad Khalid Balliavi; Maulana Muhammad Na'eem; Maulana Aziz Ahmed Qasimi, B. A.; Maulana Muhammad Isma'il, Maulavi Muhammad Yahaya, Maulana Qari Abdullah Saleem, head of the department of Tajvid; Maulana Zafeer al-Din; Maulana Jameel Ahmed, teacher; Maulana Sharfuddin, envoy; Maulana Bilal Asghar, preacher.

#### INCOME & EXPENDITURE

It should be adjudged a great success of Maulana Muhammad Aslam Qasimi, the chief organiser, and other managers of the centenary session that in connection with such a gigantic work they did not let the real subscriptions of the Dar al-Ulum to be affected by it and continuously went on struggling to have so much income for the centenary session that after meeting all the expenses a sufficient balance might be left for the Dar al-Ulum.

Praise be to Allah that as the result of this effort, endeavour and action the total income through the Centenary Session Office upto the middle of Rajab, A.H. 1400 was

	Rs. 8,692,497-00.
Expenditure :	Rs. 3,293,094-00.
Balance :	Rs. 5,399,403-00.

No doubt it is through the support of the infinite Mercy of that Magnanimous and Helpful Lord trust and reliance on Whose Holiest Being is the real capital of the Dar al-Ulum. It is a reflection of the special invocations and spiritual concentrations of venerable august men, accomplished saints and men of sincerity, who remained busy day and night in concentrating upon and invoking for this institution and the centenary session. And it is also a good fruit of the sincerity of intention of those workers of the said session who, from the very first day of inception, spent their best abilities on this that the expenses should be

minimum and income be maximum so that it could be utilised also for the future works and projects of the Dar al-Ulum.

### **DECORATION OF BUILDINGS & CONSTRUCTION-WORK**

A committee named "Decoration Committee" had been formed under the convenership of Maulana Waheed al-Zaman, a professor in the Dar al-Ulum.

The work of decoration, cleanliness, change and construction in the buildings of the Dar al-Ulum was executed skilfully through this committee. Maulana Waheed al-Zaman himself worked so strenuously day and night that it told upon his health; nevertheless, he kept working twenty to twenty-two hours daily, supervising different works. Hundreds of masons and labourers were busy in this work as the result of which many magnificent buildings were constructed. The upper floor of the magnificent mosque of the Dar al-Ulum was built in modern style and a fine, imposing and high gate was built for this mosque which, due to its attractiveness, absorbs the people's attention and gives pleasure to look at. The construction of spacious galleries in the library-building, new construction of main gate of the Dar al-Ulum, addition of a number of new rooms in the hostel and several new auditoriums, are also valuable and praiseworthy. Similarly, addition in the height of the historical dome of the Dar al-Tafsir, construction of new turrets and suitable changes and additions in the old buildings and compounds, have all been appreciated and praised. Through, the special attention of the vice-chancellor and members of the Majlis-e Shura, and on account of Maulana Waheed al-Zaman's assiduousness, labour and aspiration, these gigantic works on which nearly 16 lakhs of rupees were spent could be accomplished and which, Allah willing, will be looked upon as an important memorial of the centenary session for a long time.

### **THE LAST WORD**

This is a very short and brief report in which many things have been mentioned only briefly. It is hoped that, Allah willing, all the details that are not here will be included in the complete detailed report. It also needs to be mentioned here that in the foregone pages of this report there have appeared names of many such gentlemen who gave co-operation in different ways in the works of the session, but it should not be deemed that, besides them, other people are not worth mentioning. The fact rather is that all members of the magistral staff, all the

functionaries of the Dar al-Ulum, all the students and all the helpers and graduates of the Dar al-Ulum, deserve to be thanked in this connection.

May the Lord of Honour accept the services of all the people and bestow prosperity, success, honour and exaltation upon all of them in both the worlds — for the sake of the Chief of Apostles (on whom be Allah's peace and blessings!). Amen!

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